

सत्यान्नास्ति परोधर्मः ।

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No. 1.

“Our Marching Orders”

BY THE GENERAL SECRETARY.

The 1927 Convention has come and has gone, and I hope our Section will be the happier and the better for the inspiration the brethren who have attended the Convention will carry back to their homes and Lodges.

A summary of the proceedings will be found elsewhere in this issue, and it will be seen that Pandit Iqbal Narain Gurtu has had to relinquish the office of General Secretary on account of the pressure of his duties as a member of the Legislative Council of the United Provinces. Other people can be found for the office of General Secretary, but there are none to whom our brother could delegate his other duties. With much regret, therefore, the Council felt itself compelled to accept Pandit Iqbal Narain Gurtu's resignation and to seek a successor. I happened to be available and so the great honour of becoming your General Secretary was offered me.

Naturally I accepted, first because it is indeed a great honour to be the executive officer of the Indian Section, second because it will afford my wife and myself the opportunity of taking up again for a year the service of a land to us dearer than any other, a land which

by the end of this month I shall have known for a full quarter of a century and in which I have worked for long.

There is, Pandit Iqbal Narain tells me, very very much to be done, for other duties have prevented him from giving to the Section the time it needs; and I am very conscious that a stupendous task lies before me. That I shall do the best I can I ask my brethren of the Section to believe. That much will be accomplished remains to be seen.

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I want to visit as many parts of India as I can, my wife of course accompanying me, especially places which hitherto have but rarely received visits from lecturers, or which may be in need of special attention. I shall be glad to hear from members and Lodges of opportunities it is considered it would be worth our while to take, as regards visiting places which need and could profit from Theosophical encouragement.

Our first tour will be in Bengal. We leave Adyar about January 27th, making Bezwada our first halting place on the way. We expect to be in Bezwada on the 28th and 29th, then leaving for Rajahmundry. On the 1st February we leave Rajahmundry for Vizagapatam, and thence proceed on the 3rd for Cuttack, 4th and 5th; Midnapur, 6th, 7th and 8th; Purulia, 8th and 9th; and then Calcutta. The rest of the Bengal programme has not yet been arranged, but we expect to remain in this Province for about a month, spending March in Benares, with periodic excursions to important places in the United Provinces.

April we hope to spend in the Punjab, and then there may be some Federation in the South, so that we may be able to combine cool weather with continued Theosophic activity. After that our programme is uncertain.

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I very much hope it may be possible to arrange a workers' meeting during our stay in March in the United Provinces, so that workers from as many places as possible may meet for the discussion of more effective organisation. I am asking Mrs. Sanjiva Rao, our Joint General Secretary for the North, to be good enough to see whether such a gathering can be arranged. I earnestly hope it can.

I request that as far as possible I am asked to visit places to which members from other parts will be able to come comparatively easily. I cannot visit every Lodge, so am compelled to request that where possible Lodges will come to me at some central point. I have so much of importance to discuss with them.

Lodges and Federations desiring to invite us will kindly address the Assistant General Secretary, Mr. M. B. Wagle, so that when we reach Benares in March he may have a scheme to submit to us. Lodges desiring to know personal matters regarding our tours may obtain a circular from Mr. Wagle.

So far as I know at present the 1928 Convention will be at Benares, though I understand one or two other places are approaching the President with the request that the Convention may be held in their localities. In any case, I have plans for the Convention which, if they mature, will make it one of the most constructive and virile we shall have had in India. I am not yet going to disclose my proposals, but they will only be effective if practically every Lodge in the country is represented by at least one delegate, if women members are present in large numbers, and if the Federation of Young Theosophists sends a vary large contingent from all parts of the country. No Lodge in India must be unrepresented at the 1928 Convention. From now Lodges which are far distant from Benares and whose members may not be able to afford the cost of travelling should have a box, in which week by week trifling sums may be placed by members towards the travelling expenses of at least one delegate. If a beginning be made now, there will be enough in the box by December to send at least one delegate. Youth Lodges might do the same, and let it be remembered that it is more important for women to attend the Convention even than for men.

If my proposals, which at present are secret from everybody, come to fruition, we shall need at least one whole day for the Indian Section proceedings and not the ridiculous two hours which so far seem to have sufficed. The Star has one whole day, quite rightly and properly. I shall see to it that the Indian Section has one whole day too. There will be so much to do, so much to discuss. And I hope that the powers that be will inaugurate a new dispensation as

regards the Convention lectures. Hitherto, we have been compelled to speak "on a subject". We have thus had to speak from our heads more than from our hearts, and the subject having been set we have had little opportunity to give of our very best, or to give an opportunity to the Higher Self to inspire the lower on the spur of the moment. I hope that in December the chosen speakers may be told: Say what you like. Give your message without any thought of restriction of title.

I draw the attention of members of the Section to my article in this issue entitled "Our Duty for 1928". The Indian Section must become a potent factor in Indian life, in every department of Indian life, so far as individual members are concerned. But to do this we must first set our own house in order. We must see to it that we meet our responsibilities, that we have no debts. This will be enough for 1928. Next year we must undertake a Theosophical offensive, to use a military word. We must carry practical wisdom into the territory of our enemy—Ignorance. But for 1928 we must be contented with "digging ourselves in", with entrenching ourselves, and to this work I shall address myself during the twelve months ahead of us. I request, dear brethren, your ardent, enthusiastic, strenuous co-operation. Let there be no Lodge unresponsive to the greater efforts we have now to make. Let every Lodge take upon itself a new lease of life, first making itself a brotherhood, a real brotherhood, a very happy family, and then spreading its own spirit abroad in its surroundings. I wish I could visit every Lodge in the Section. I have so much to say. I so much want to tell every member of the glorious opportunity before him, of the happiness he can know if he becomes a Theosophist, and is not content merely with being a member of the Theosophical Society. Perhaps you are already sensing the joy that lies before you. If so, let it make your membership more intense and real. If not, seek after it and I am sure you will find it.

REPORT OF THE GENERAL SECRETARY, INDIAN SECTION, THEOSOPHICAL SOCIETY, FOR THE YEAR 1926-27.

The outstanding feature of the year ending 30th. September has been a spirit of alertness among our members. Although our Lodges have not yet overcome many of their difficulties, there is, generally speaking, a cheerful and optimistic tone throughout the Society in India. We feel that we are receiving a new life, that we are going forward and are getting ready for more strenuous work.

Although the increasing communal tension has unfortunately engrossed most of the attention of our people at present, it is at the same time driving the serious-minded amongst us to find out a solution of the troubles which are threatening to grow into a serious deadlock. The better mind of the country is anxious to bring about peace and good-will between Hindus and Musalmans, and is slowly beginning to appreciate the practical advantages of the proper theosophical attitude towards different religions and our characteristic spirit of tolerance.

The T. S. Muslim Association organised by the Vice-President in 1924 is awaiting the touch of a new and more vigorous life, though it has not been quite inactive. Some of its members have been constantly lecturing on Islam, and have been placing the results of their Islamic studies before the public through the Section Magazine and other theosophical journals. Its membership needs the addition of much further strength, and we are hoping to enlist the sympathy of a larger number of non-theosophist Musalmans to make it more serviceable at the present juncture.

At the happy suggestion of Brother H. C. Kumar I sent round a circular to all our Lodges, suggesting that, wherever possible, they might arrange to celebrate the Birthday of the Prophet Mahommad as a proof of their genuine respect for all faiths and for the Great Founders of the different religions. I am glad to say that even though the suggestion was made rather late, a large number of our Lodges readily organised the celebrations honoring the memory of the Prophet, and from the accounts recieved from various places I

find that both Hindus and Mohamedans gladly responded to the invitations sent, and a feeling of comradeship and good-will pervaded our meetings everywhere. The encouraging results achieved so far should amply justify our Lodges in celebrating the birthdays of the Prophets of all Faiths in this land of many religions. Mr. H. C. Kumar's public lectures on Islam in Sindh, Punjab and the United Provinces were appreciated everywhere. Our earnest Brother Abdul Karim of Trichnopoly did great service to the Indian Section by making a long tour, extending over several weeks, in North India and placing the noble truths of Islam both before Hindus and Mohamedans in the light of Theosophy.

Membership: With the establishment of a new National Society in Ceylon, 52 members were transferred there on the 1st of October 1926 from the Indian Section. In the main branch of our Section, consisting of members of the age of 25 and above, we have a strength of 5536 as against 5029 last year. Out of these 2775 form part of the North India Conference, and 2353 of the South India Conference. Among the All-India Federation of Young Theosophists, however, there is a sudden drop from 1722 to 680.* Perhaps the chief reason for this large decrease is—as hinted by the Secretary in his report for the previous year—that a system of Provincial organisations which will more effectively control Provincial areas and maintain a close relationship with the Headquarters has not been developed so far. In the main branch of the Indian Section, however, there is a very satisfactory increase of 507, although when we include the number of Young Theosophists our total membership comes down to 6216 against 6751 shown last year. The number of new admissions in the main body is 809, against 618 in 1926, and in the Youth Federation 299 as against 91. In the year under report as many as 355 persons, whose membership had lapsed for non-payment of dues for more than two years, applied to revive their membership.

The statistics of the last five years of resignations of members, as also of dormancy due to non-payment of dues, clearly shows how our members have begun to attach a much higher value to their membership of the Theosophical Society, and how very alive they are now to the sense of their true responsibilities.

* The actual figures were not received at the time of writing this report.

<i>Year.</i>	<i>Resignations.</i>	<i>Dormancy.</i>
1923.	91.	1586.
1924.	58.	776.
1925.	50.	689.
1926.	44.	468.
1927.	26.	210.

Another happy sign is that our membes are now paying more attention to the question of payment of dues. The following figures amply testify to that effect.

Full amount paid by members attached to Lodges,

<i>Year.</i>	<i>North India Conference.</i>	<i>South India Conference.</i>	<i>Total</i>
1923.	7954.	5934.	13,888.
1924.	7881.	5787.	13,668.
1925.	7321.	6116.	13,937.
1926.	8113.	6060.	14,173.
1927.	8836.	7962.	16,798.

Lodges and Centres: The number of Lodges is 329 as against 334 last year. This seeming decrease of five is really due to the fact that seven Lodges have been transferred during the year to the newly formed National Society in Ceylon. Our Centres are also reduced from 30 to 25 this year. There has been a continuous decline in the number of Centres. Our Centres are supposed to indicate undeveloped areas where the number of members is still small—not exceeding 3. It would be a true index of our increasing strength and influence if every year, by the addition of new members, our old Centres were developed into Lodges and fresh ground were simultaneously prepared by starting new Centres in previously uncultivated areas. If, however, our total number of Lodges does not show any appreciable increase, but at the same time more and more of our Centres lapse into dormancy, that clearly indicates that the weaker places are being neglected, and the interest of members there is allowed to fade. I trust our Federations and Group Secretaries will be pleased to pay more attention to this aspect of our organisation in future.

Federations and Groups: The number of 'Autonomous' Federations is eight, seven in the South and one in the North. The various Federations into which the Indian Section has been sub-divided are

showing signs of better organisation and greater activity. In South India there is a growing tendency in favour of strengthening the Federations by amalgamating the smaller areas together. Some Federations are trying to increase the activities of their Lodges in vigour and depth. There are happily a few strong and well-conducted Lodges in every Federation Area which are setting an example to weaker centres in establishing a deeper understanding of our teachings by encouraging serious study, along with efforts in the direction of public propaganda.

In the scheme of the Constitution under which we have been working for the last few years, Federations have been further sub-divided into groups, with the object of utilising the co-operation of capable and earnest workers, who may serve as so many centres to infuse more life in smaller circles and who could come into closer touch with members in those areas. In the South these groups are much better organised, but in the North, with the exception of Gujerat and Kathiawar, we have not yet been able to make these smaller areas more alive. It would be well if our Group Secretaries would make a special effort to awaken the Lodges in their charge, and devise methods to encourage members to feel the strength of common work.

Lodge Buildings : There is a growing tendency among the Lodges to have a permanent building of their own, but I regret to say that the repeated appeals of my predecessors as well as my own humble appeal to such Lodges to deposit at the Headquarters the original title-deeds or their certified copies have so far gone unheeded. It is very difficult to understand why there should be such considerable hesitation on the part of our Lodges to adopt a course which is certainly more business like and essentially desirable.

Finances : Although our members are becoming more regular in the payment of dues, our income is still very insufficient to meet our growing expenditure. The Indian Section as well as the Federations equally suffer from lack of funds. The fact of the matter is that, even with the utmost economy, which certainly heavily tells on our efficiency, we are not able to work without a deficit every year. Five years ago in 1923 we had to meet a deficit of over Rs. 5200. We had no other means left but to appeal for special donations, which we did for two consecutive years. It is only when, in the succeeding

two years, we were able to collect over Rs. 8000/- that we could close our accounts in 1925 with a very respectable balance of Rs. 26/-. In the last two years again we have run into debts to the extent of Rs. 2731/- and our fear is that by the end of September* 1928 we shall have incurred a debt of not less than Rs. 4500/-. These deficits are to be met from somewhere and the debts paid off, and I await the suggestions of the Convention. Our chief permanent sources of income are (1) Rents of buildings at Benares, and (2) the Annual Dues from members. From January 1927 we have made an all round increase of 10 per cent in our rents, and we have to a large extent cleared up old arrears of rent, and yet our deficit has increased from Rs. 1277/- in 1926 to Rs. 2731/- in 1927. That we have not been reckless in our expenditure but have exercised judicious care and caution is evident from the fact that according to the estimates we should have closed with a deficit of Rs. 3625/- but we have actually closed with a deficit of Rs. 2731/- This was only possible because we had raised the rents during the year, and we received a timely donation of Rs. 500/- from the Vice-President. The only two possible alternatives by which we can hope to meet our increasing deficits are either to raise the Annual Dues by a rupee, or again to appeal for special donations. The first is the more permanent remedy, the second is at best a temporary solution. Perhaps the most practical way of doing it would be to meet the present deficit by raising donations, but to cover deficits in future by making a permanent addition to our resources by an increased scale of Annual Dues. It is, however, a matter for the Convention and the Council to decide. I may here as well point out that the Convention held every second year at Benares is always a heavy drain on the slender resources of the Indian Section, for our expenses under this head have been invariably much higher than our receipts from Registration fees etc. One way to avoid heavy deficits of the Convention would be to raise the registration fee. I would leave the dry and not very pleasant question of finances there.

The Indian Book Shop : The Bookshop, which is the handsome gift of the President to the Indian Section, has under the capable management of Mr. Venu Gopal shown a certain amount of profit, although since the change of its character from a branch of the T. P. H. at Adyar it has had to contend against serious difficulties. There is a large stock of pamphlets that we are selling at very much reduced

prices, in order to encourage the Lodges in freely distributing them among the public.

Propaganda: Lack of necessary funds has also stood in the way of a wider publicity and a good supply of propaganda literature, which is so essential for placing before the people theosophical truths and the practical solution they afford of the many problems troubling us in India. During the year under report, at the great Kumbh fair at Hardwar in the U. P. and again at Pandharpur in the Maharastra country, attempts were made to approach the large number of Hindu pilgrims gathered at these places. It is hoped that such experiments will also be tried in future at several important railway centres. But above all the great message of brotherhood, peace and happiness is to be carried to our young men and women in the schools and colleges. It is our sacred duty to see to it that our Youths are helped, and encouraged to anticipate in their own life the higher ideals of a more advanced age that Theosophy places before the world. The fact that during the year under report the number of Youth Lodges and of Young Theosophists, instead of appreciably increasing, has shown a tendency to decline, forcibly points out the necessity of paying more attention to the rising generation, in whose hands will lie the great work of the future.

For the success of our work in this vast country and for the proper understanding of the message of Theosophy, it is essential that we should have a very much larger number of efficient lecturers both in English and the different vernaculars. That has been the weakest point in our organisation for a large number of years. I may repeat what I stated last year that "the entire work has to be conceived and planned on a much bigger scale, and has to be much more efficiently co-ordinated. The more one thinks of our future work the more is one struck by the fact that a well-organised propaganda in the language of the people and in a manner suited to their genius is an indispensable necessity." In the North Mrs. Huidekoper and Brothers Sanjiva Rao, F. G. Pearce, H. C. Kumar, Harjeewan K. Mehta, W. L. Chiplonkar and Panda Baijnath have been extremely useful in doing efficient lecturing work. In the South our veteran Joint General Secretary Brother T. Ramchandra Rao, with his experienced and active lieutenants as usual, done good solid

Our Ex-General Secretary, the late Sir T. Sadashiva Iyer, whose recent death has caused a tremendous loss to our Section, was almost always touring in the South, and his inspiring and illuminative talks communicated to his hearers something of the inner fire of devotion burning in his own heart. He possessed in an abundant measure a keen intellect, and a devout and courageous heart. He was universally respected for his wide scholarship and breadth of outlook, his depth of understanding and utter sincerity of purpose. He was indeed a National asset, as he typified in himself the best of the Eastern and Western culture. We offer our respectful and heartfelt condolences to Lady Sadashiva Iyer, who in herself is a type of noble Indian womanhood, and who, in no small measure, gave added strength to her illustrious husband by ably and zealously co-operating with him in the common work so dear to the heart of both. We also pray that 'Krishnadas', the true servant of the Lord, who has now earned his rest, may have the Peace and Blessing of the Great Ones and come back to his future task with added knowledge, clearer vision and still greater energy. I wholeheartedly support the suggestion of our respected Brother T. Ramchandra Rao that at this Convention we may take steps to perpetuate his memory in a fitting manner.

Our Educational Work is winning greater recognition and is increasing in efficiency as our workers are gaining more experience. What is more, its influence is spreading among other Institutions as they are gradually introducing our methods regarding the treatment of children. There has been a notable addition to the list of our useful institutions in the Fellowship School in Bombay, whose management is chiefly looked after by Sheth Ratansi D. Morarjee. Mr. M. T. Vyas, the late Headmaster of the school at Suklatirtha, is its Principal. During the last year special attention has been paid to the organisation of the education of our little children, and our work in the Montessori Schools at Adyar, Bombay, Benares and Allahabad is being more and more appreciated by our people as well as the Government.

The Women's Movement is progressing every year under the auspices of our Women's Indian Association, and there is a considerable accession of strength to the T. S. in India as our women are sharing with men the great inspiration of Theosophy. The presence of our energetic Joint General Secretary, Mrs. B. Padmabai Rao,

as one of the Chief Executive Officers of our Section is a sure guarantee of the lead which Indian Women will soon give us in the Theosophical Society in India. To her I owe a deep debt of gratitude for the advice and help she has always ungrudgingly given me. May I here venture to suggest that we may devote the year 1928 to the organising of a Woman's Campaign in India. That will mean our devoting ourselves like true 'Stalwarts' to the eradication of more than half of our present social evils in this Country. We did useful work when we organised the Brotherhood Campaign some time ago. The English Section is going to carry through a Reincarnation Campaign in 1928. Why should we not also go ahead? I wonder if it would be in any way impertinent on my part to request, on your behalf, our worthy President to give us back for a few years our dear Sister Rukmini Arundale, who is so eminently fitted to launch the Woman's Campaign and to inspire and guide it. Woman's Cause being man's there is no reason why by this strategic move we may not also succeed in securing the presence of Bishop Arundale, and thus deriving advantage from his great driving power.

Brothers, it is for the first time that throughout the whole of the year under report our Section was deprived of the privilege of the presence of our revered President in this country which is so dear to her heart and for which she has been so ceaselessly, so tirelessly working. We trust that during her absence her children in the T. S. in India have on the whole worked satisfactorily to deserve her confidence and blessing. To her and to Bishop Leadbeater, our two noble Octogenarians, we offer our never-failing loyalty and devotion. They are the living examples of the Great Joy and Strength that comes through sacrifice for a Great Cause. May I recall to your mind the stirring message of our President lately sent to our Australian brothers :

" I would say to every one of you that the power dwells within you, and that strength is the strength of the Divine Spirit, and the body is only the temple of the living God ; and then you will realise that it is not you who work, but it is He ; it is not you who plan but He Who plans, and that all you have to do is to make yourselves a channel for that mighty life in which the Universe is living. "

Brothers, it is our inestimable privilege to welcome to-day our dear Krishnaji, who is the precious gift of God to the world to help it

to contact the sublime divinity of the Great Teacher Whose advent we have been looking forward to all these years with joyous hope and expectancy. He brings the great uplifting message of Happiness, to a world whose heart is aching with poverty, misery and strife, notwithstanding the glittering outer garments of prosperity, civilisation and so-called progress. The Teacher is knocking at the door of our heart. Shall we open out our doors and allow His Mighty Love, His resplendent Beauty and His abiding Peace to make our hearts loving and strong and truly happy, or shall we shut out the warmth and sunshine of the bright and glorious Sun? Each one of us has now seriously to answer to himself this question. Has He not said :

“So those who would seek Happiness and Liberation must wander within, must search out and find their own Kingdom. And when they have found that abode they will discover that it is the Kingdom for all—for all are searching, all are suffering, and sorrow-laden. And those who have drunk at that fountain, who have developed that wisdom which is the outcome of experience, can go out and give to the afflicted of that lasting Happiness which is Liberation ”

IQBAL NARAIN GURTU.

General Secretary.

The Annual Convention

Needless to say, the Annual Convention held at Adyar was a very great success. About 2500 delegates were registered, and though some little inconvenience was caused by a certain number of members coming at the last moment without warning, everybody was very happy, and the proceedings were conducted in a spirit which should be the envy of all other Conventions and Congresses throughout the country. The programme was as follows :

Friday, Dec. 23rd : General Council of the T. S., followed by Councils of the Bharata Samaj and the T. E. T. Then a concert of Indian music and a Masonic meeting.

Saturday, Dec. 24th: Bharata Samaj Puja, Universal Prayers, E. S. and the Liberal Catholic Church service—these taking place on all succeeding mornings. Then at noon the great Anniversary Meeting of the International Society with the President's annual survey. In the afternoon a Conference of Young Theosophists, the Indian Section Council meeting and the first of the public lectures, under the general title of "The New Civilisation." The President was to have given this under the special title of "The Work of the Manu", but owing to Congress duties, Bishop Leadbeater took her place with that which was to have been the second lecture: "The Place of Occultism". In the evening the students of the National Theosophical College gave a delightful entertainment.

Sunday, Dec. 25th: At one p.m. the Indian Section Convention, at which the General Secretary read his annual report, published elsewhere in this issue, and a resolution of deep condolence with Lady Sadasivaier was passed, on the passing away of Sir T. Sadasivaier, and of the Convention's sense of the loss sustained by the Section. Arrangements were also made for the election of the new Section Council. Then a public meeting of the Bharata Samaj and of the Women's Indian Association, followed by the second public lecture on "Work for the Plan", by myself. In the evening, Masonry.

Monday, Dec. 26th: Once again the Indian Section Convention, at which the following resolutions were unanimously carried: (1) That this Convention of the Indian Section of the Theosophical Society seizes this opportunity of renewing to the beloved President of the Society, and to her great colleague Bishop Leadbeater, the assurance of the heartfelt loyalty and devotion of the members of the Section, and of their eager desire to co-operate with them to the utmost in such work as they may deem to be in the cause of brotherhood. (2) The resolution on Hindu-Muslim Unity, passed last year, was unanimously reaffirmed. (3) That this Convention of the Indian Section urges upon every member the duty of giving wholehearted support to the President's Public Purposes Fund, the proceeds of which are entirely utilised at her discretion for public work. (Arrangements for the carrying out of this resolution effectively will be found elsewhere in this issue, under the heading: "Our Duty for 1928"). Then it was decided, owing to the impossibility of having the nomination slips for the voting on

THE ANNUAL CONVENTION

the councillors printed in time, to re-elect all the councillors available for re-election, and to elect Shrimati Rukmini Arundale, Mrs. Malati Patwardhan and myself in the place of the late Sir T. Sadasivaier, Mr. Jamnadas Dwarkadas and Mr. Krishnamurti, the two latter not standing for re-election. Then came the session of the new Council, at which Pandit Iqbal Narain Gurtu resigned and I was chosen to succeed him. Mrs. Padmabai and Mr. Ramchandra Rao were re-elected Joint General Secretaries for the North and the South respectively. A new budget was framed, and it was decided that the Executive Committee, which was appointed to consist of the General Secretary and the Joint General Secretaries, Messrs I. N. Gurtu, P. K. Telang, Sanjiva Rao, Panda Baijnath, Chandra Deva Narain, Damodar Prasad and A. S. Patwardhan, should seek out ways and means of avoiding the deficits which the holding of the Convention in Penares has hitherto involved. It was suggested that registration fees might be enhanced, but the question was left in the hands of the Committee.

Then a meeting of the T. S. Muslim Association, followed by the third public lecture, divided into two and shared by my wife on "The Place of Woman" and the Vice-President on the "Place of the Intuition" in the new civilisation. Then a concert of European music.

Tuesday, Dec. 27th : At one, a meeting of the League of Parents and Teachers, followed by the Brahmailidya Ashrama and the World University, and then by the T. S. Order of Service. Miss Banning then gave a short address on education, and at last the President herself gave the long expected public lecture on the "Work of the Manu" to a very large audience which greeted her enthusiastically. In the evening, under the Banyan tree, there was Indian and European Community Singing.

Wednesday, Dec. 28th : Star Day, beginning with a Star meeting for Star members only, with an address from the Head followed by questions and answers. Then a Star Conference at which it was decided to unite in the common appeal for funds to be made by myself. At 5 p. m. a public lecture by the Head of the Order, followed in the evening by Music and a new departure in the way of a Symposium, which will doubtless be found in the *Star*.

The three following days were occupied with business of various kinds, and each morning Mr. Krishnamurti gave a talk to those members who were remaining in Adyar.

So passed a happy and peaceful Convention, and every one who attended has, I feel sure, returned to his home with renewed vigour and sense of dedication.

G. S. A.

"Our Duty for 1928"

BY THE GENERAL SECRETARY.

If our Section is to prove worthy of the trust the Elder Brethren have reposed in it, strenuous efforts must be made to spread the message of Theosophy far and wide. We must organise carefully for the victory which is in store for us if our hearts are whole. We must make Theosophy the dominant note in our lives and Theosophical activity our principal pre-occupation. In our individual financial budgets we must provide as liberally as we possibly can for the needs of our Section and of the Lodge to which we belong. We must not sacrifice our efficiency, nor reasonable recreation, but many of us should be able to let go many non-essential things in our lives for the sake of the glorious cause we have the honour to serve.

One of the most important duties we have to perform is one which may well be called an offering on the altar of the future. For many years educational activity has been a cherished service on the part of many of our members. Great educational institutions have been supported by members of the Section, institutions which have done and are doing magnificent work. To name but a few we have Benares, Guindy, Madanapalle, Madras, Panchama education—all of which depend largely for their continuance upon the generosity of members of the Society. And be it said that each one of these institutions adds not inconsiderably to the prestige of the Indian

Section, and helps to earn for it a reputation for applying Theosophy and not merely talking about it or preaching.

Some years ago these institutions were supported by our members, but of late I am ashamed to say that the sense of duty has waned and support has had to be sought, and obtained, abroad. Our own failure to perform our duty has placed upon the shoulders of our beloved President a very heavy financial burden, part of which has been most generously borne by members of other Sections, owing to our default. As for Panchama education, more vital in some ways than any other and more of a duty, the Treasurer of the Society, Mr. Schwarz, has for years borne the whole of the burden, for the simple reason that our Indian brethren for the most part have not cared to bother about their humbler brethren, fellow-citizens with them, for whose welfare they are responsible.

We must cease carelessly and undutifully to allow others to do that which it is our own bounden duty to do. Education, especially in India, is a supremely Theosophical activity, and what has been so well begun must not be neglected. Above all, our President must not have her anxieties increased simply because we are indifferent.

Then we must wipe off the deficit for the coming year as regards the Section finances. Whether we ought or ought not to have a deficit is another matter. We shall consider this in due course. In the mean time we have a deficit, and it must cease. Then the General Secretary must be enabled to travel throughout his very large constituency. If he be wealthy he may be able to do this for himself, but we cannot always have well-to-do General Secretaries, and we must as a matter of bare duty provide a Travelling Allowance.

There are many other things we must do in due course, but we may begin with these so far as regards the Indian Section.

Then there is the Order of the Star in India, to which most of our members belong. The officials of the Indian Section and of the Order of the Star feel that as far as possible *only one appeal* should be made for both organisations. It is very trying constantly to be approached for money, and constant appeals are very poor testimony to the business capacity of those who are responsible for the management of the affairs of the movements. Excluding very special

circumstances, therefore, during 1928 there will be only one appeal both for the Order of the Star and for the Indian Section. That appeal I myself shall make.

Of course, if some are only members of one body and not of both, their contributions will, if they so desire, be earmarked for the movements to which they belong. Otherwise it will be taken for granted that their offerings are to be suitably apportioned between the two. Also, such offerings are independent of, in addition to, Lodge subscriptions and annual dues, as well as to subscriptions to magazines.

The way in which I propose that we should make the necessary collections is by contributions to the PUBLIC PURPOSES FUND which is under the control of the President. I propose that the following shall be our budget, the educational items of which are in accordance with known requirements :

1. The Theosophical Educational Trust for		
Institutions under its management	...	50,000
2. Panchama Education	...	6,000
3. Indian Section deficit	...	5,000
4. General Secretary for touring	...	3,000
5. The Order of the Star in India Rs. 6,000		
for general purposes, including travelling,		
and Rs. 4,000 for the Month of Offering	...	10,000
6. Emergency Fund to be apportioned		
between the two movements	...	4,250
Total	...	78,250

HOW IS THIS SUM TO BE COLLECTED ?

Let us assume that there are 6000 persons who are both members of the Theosophical Society and of the Order of the Star, so far as India is concerned. Let us, of necessity, assume that by no means all of these will be able to contribute. Upon how many can we count ? Let us say 2,600. Some of these will be able to and some less. Let us make a division, say :

	Rs.
1. 1000 members contributing Rs. 12 per year	12,000
2. 750 members contributing Rs. 25 per year	18,750
3. 750 members contributing Rs. 50 per year	37,500
4. 100 members contributing Rs. 100 per year and more	10,000
Total	78,250

We ask 2600 members of the two organisations to be responsible for this sum, some giving according to one scale, others according to another scale. Obviously, those who cannot afford to give rupees twelve per year will give what they can. The smallest contributions will be as thankfully received as the largest.

I ask individual members to remit their contributions periodically to the Secretary, Public Purposes Fund, Theosophical Society, Benares City, U.P., AND NOT TO ANY INDIVIDUAL OFFICER BY NAME. All sums intended for the Public Purposes Fund will be separately banked and administered by a special officer, whom I have appointed for the purpose, and allocations will be made from time to time by him under the direction of the President, according to the budget above set forth.

Sums may be remitted monthly, quarterly, half-yearly or even yearly, and as far as possible *in advance*. Due acknowledgment will be made of all receipts.

Lodge and Star Group officers are earnestly requested to interest members in this scheme and to make collections. In many cases it will be more convenient for members to give their donations to the Lodge and Star Secretary or Treasurer so that he may remit these to the Secretary of the Fund from time to time in a lump sum. But in this case the remittance must be accompanied by a detailed statement giving individual contributions.

This scheme begins from January, 1928, and though many will not hear of it until the end of the month I earnestly request

member of the Order of the Star and of the Theosophical Society to begin his offering from the 1st of January.

Members of the Order of the Star who have entered one or other of the above grades need not contribute further to the fund raised in connection with the Month of Offering—May.

An Election Statement.

[When a candidate for the General Secretaryship of the Australian Section I issued an Election Address, so that members might not buy a pig in a poke. In India, there is no occasion for such an address, but had there been, I should have issued the following. G. S. A.,]

Dear Brethren,

In submitting myself for election as your General Secretary for the year 1928, I think I ought to place before you the way in which I envisage the work of the Indian Section, and what I propose should be my activity in case you think fit to elect me.

In the first place let me say that before all other movements I place our beloved Theosophical Society and the Theosophical movement of which it is the physical expression. To me the Theosophical Society comes first and foremost. All other allied movements, be they what they may, owe much of their vitality to it.

I shall, therefore, if elected, concentrate myself more or less exclusively on the Section itself. My work will be to help the Section as such, and to spread Theosophy both in its theoretical and in its practical aspects. To this end I shall endeavour to concentrate on the Lodges and on the general work of the Section.

What is the nature of the work of the Indian Section? To Theosophise India. What does this mean? To make India a brotherhood. To make unity dominate diversity. To make goodwill triumph over illwill, suspicion, distrust. To adjust differences to a common

end. To reverence the one life of the nation amidst the divergences of temperament constituting the lives of the individuals who compose the nation. To reverence the One Life embracing the many lives. To work for the individual good to the end of the common good.

The Indian Section has a special responsibility, for it is in charge of a land which may well be called the Motherland of the world and the spiritual home of the nations. India is the heart of the world, and the Indian Section is the heart of India. It is thus the duty of the Indian Section to see that as a heart it beats strongly, purely and fulfils its functions, so that it may be able to see that the heart of the world beats strongly, purely and fulfils its functions.

Our first concern, therefore, is with ourselves. Our first duty is to Theosophise ourselves, for only as we Theosophise ourselves can we hope to Theosophise India. Wherever I go, therefore, I shall ask of my brethren the searching question: *Are you striving to lead Theosophical lives?* Are you putting Theosophy, as you understand Theosophy, into ever increasingly relentless practice in your individual lives, in your homes and among your friends? Do you definitely strive to practise that which you profess, that which you preach, that to which you give adherence? Are you a Theosophist and not merely a member of the Theosophical Society?

Are you continually compromising with public opinion, with conventions and orthodoxies, are you continually conforming to the unreal, while protesting your devotion to the Real? Do the actions of your life belie the utterances of your lips? Are you a half—or a quarter—hearted Theosophist or a wholehearted Theosophist? Do you or do you not mean business?

Is your home the happier for your membership of it? Do you reverence and respect the members of your family and do you accord them the same quality of freedom you desire for yourself? Is your town or village or city the happier for your home? Are you, is your home, an inspiration to your surroundings? Or are you just one of a crowd, indistinguishable from the rest of the crowd? Is your home just one of a crowd of homes, indistinguishable from all the rest? The Indian Section has a very large membership. It has a large number of Lodges. It is elaborately organised with its Lodge organisers, its Lodge machinery, its lecturers, its lectures, its study

classes and all the rest of the paraphernalia of Theosophical activity. BUT HAS IT LIFE? DOES IT LIVE OR DOES IT STAGNATE? Has each individual member LIFE, or does he more or less stagnate? Has each individual Lodge LIFE, or does it more or less stagnate?

We need less lecturing and more LIFE, less profession and more LIFE. Less organisation and more LIFE. LIFE which will help others to live.

If elected, my task will not be to increase our membership, but to increase our vitality.

If elected, my task will not be to give lectures, but to urge simple Theosophical living.

If elected, my task will not be to enlarge upon the metaphysical, but to remind you of the physical.

If elected, my task will not be to intrigue you with the complex, but to incline you to the simple.

If elected, my task will not be to expound an abstract philosophy, but to remind you of the way to happy and purposeful living.

If elected, my task will not be to encourage you to be satisfied with the oasis in which perhaps you think you live, but to stir you to make an oasis of the surrounding desert.

If elected, my task will not be to encourage you to theorise, but to summon you to be practical Theosophists in every department of life. I shall ask you, I shall ask your Lodges, to lead the way to truer living in every field—in the religious field, in the political field, in the social field, in the educational field, in the industrial field, in the international field. I shall agree that you must spread the truth as you understand it, but I shall urge that it is of infinitely greater importance to practise the truth as you understand it.

I SHALL SAY TO YOU: SEE TO IT THAT THE INDIAN SECTION BECOMES AN INDIA OF THE FUTURE IN MINIATURE, THAT AS INDIA IS TO BE, SO IS THE INDIAN SECTION IN ALL DEPARTMENTS OF LIFE.

I shall say to you: *Live Brotherhood*. Believe what you like. Think what you like. Say what you like. Do what you like. But let all ring true brotherhood.

I shall say to you : Fight for that which you conceive to be the right. Exhort others to follow the path you conceive to be true. Teach as you believe, or think you know. Yet never lose yourselves in an illusion of superiority. Never cease to respect the ways of others, the sincere convictions of others, however vitally these may differ from your own. Yet be uncompromisingly opposed to those who declare that their individual way is the only way, that their teaching is the only true teaching, that except as others believe as they believe there is no hope for them. All paths are direct paths *if we know how to tread them.*

Above all I shall urge you, brethren, to remember every day and all day that India is for the time being in your keeping, that you are the appointed servants of the spiritual mother of the world. Your burden is very heavy, for the world is waiting for India. The world moves more slowly because India is less well served by you and me than she might be served. If you and I do not love and serve India with all our hearts, we are not loving and serving Theosophy with all our hearts, we are not loving and serving the Elder Brethren with all our hearts. They have given us India to cherish. Are we cherishing her?

Thus shall I, if elected, strive to work among you for a land no less dear to me than to you. I shall do all I can to bring the young to the forefront, for the hope of the future lies among them. And I shall work in humble emulation of H.P.B. and H.S.O. and of those who have succeeded them in the leadership of the Society. I hope, too, that while I am at work during this coming year, if such be your desire, a young successor may be found ready to take my place at its close, for my work is to make a way for others and to help to find those whose duty it is to tread it. In Australia I have had the great privilege to be followed by one who will lead the Australian Section, under the benediction of our great elder brother, Bishop Leadbeater, to a great future. I refer, of course to Harold Morton, a young man of 23, but wise beyond most. Whom shall we find to serve India as Harold Morton is serving Australia? If we can prepare the way the man or woman will be found to tread it and to lead us. Let us make 1928 memorable by an unprecedented translation of Theosophy into our daily lives and into the life of India.

December 25th 1927.

GEORGE S. ARUNDALE

Behold the Dawn

Through yet another night has the world passed, and, as ever, it has been darkest before a New Dawn. The world war brought more grief and misery than people know, for the women who suffered most are more silent than many who suffered less.

Night still remains, yet to eyes that are ever on the watch for dawnings the first signs of a New Day are visible, and they perceive the darkness beginning to retreat before the advent of the coming *Light*.

And as the watchers gaze into the dawning they perceive the Light from the places wherein they are situate, and some see in one way and others in other ways.

Some see one colour. Others see other colours. Some see in the dawning one form, while others see other forms. Some perceive neither colour nor form, but rejoice in a wondrous radiance and are immeasurably content.

YET ALL KNOW THAT A NEW DAWN BRIGHTENS
THE WORLD.

Some say : The Dawn is here. Others declare that the Dawn comes. Yet others proclaim that the darkness is all but over.

YET ALL KNOW THAT A NEW DAWN BRIGHTENS
THE WORLD.

Some say : We shall have such and such a Day. Others say : The Day will be thus. Some declare that the Dawn is of this nature. Others perceive the Dawn otherwise.

YET ALL KNOW THAT A NEW DAWN BRIGHTENS
THE WORLD.

Some say : The Christ is here. Others acclaim the Jagat Guru. Some welcome the Lord Maitreya. Some declare that once more the Spirit of Goodness broods over the world, is immanent as rarely before, and that all things on earth are regenerate thereby. Some tell us that the Spirit of Goodness has entered into a human tabernacle, or that a Mighty One has consecrated a human servant to the purposes of His Compassion.

YET ALL KNOW THAT A NEW DAWN BRIGHTENS
THE WORLD.

Some watchers see as do other watchers Other watchers see
with other watchers. Some understand in one way, others otherwise.

YET ALL KNOW THAT A NEW DAWN BRIGHTENS
THE WORLD.

Must all see alike? Must all know alike? Does not the Dawn
come to each according to his capacity to see? Does not each one
of us live in his own darkness, and is there not, therefore, for each one
of us a Dawn appropriate to the darkness it comes to dispel?

AS THERE ARE MANY ROADS TO THE ONE LORD,
SO ARE THERE MANY DAWNINGS TO THE ONE DAY.
YET IS THERE BUT ONE ROAD AND
ONE DAWNING.

What matters the description of the Dawn, so long as we perceive
Dawn? Shall we quarrel as to our descriptions? Shall there be Dawn
dogmas and Dawn sects and Dawn schools? Shall there be Dawn
rivalries? Shall there be here and there a sense of superior wisdom
and of self-righteousness? Shall there be orthodoxies and heterodoxies?
Shall there be inclusions and exclusions? Shall friendships be broken
and shall sects arise because some cherish this and others that?

WHO KNOWS THE TRUTH SAVE THE AUTHOR OF
TRUTH? THE WISEST KNOW BUT IN PART.

Shall we not all be happy that to each watcher his dawn suffices?
Shall we not all rejoice that together we perceive the Dawn for which
we have watched together, and that each perceives his own way to
Salvation illumined in its Divine Splendour? Does not the Lord dawn
upon each watcher in the splendour he can know? To one He comes
as a Splendid Person. To another He comes as a marvellous idea, to
another as a mighty Influence. To one He comes as an Individual, to
another as a Cosmic Force beautifying all things. Is He not all things
to all?

WE SAY: I SEE HIM SUPREME THUS; THUS DOES
HE COME IN TRUTH. AND HE SMILES TENDERLY
AS HE SATISFIES EACH ONE OF US WITH THE
GLORY WE CAN KNOW. NEED WE DISPEL THAT
SMILE INTO SADNESS BY DENYING TO HIM THE
ACT OF BEING ALL THINGS TO ALL MEN?

Does it matter how He comes, so that we know that LOVE comes? Is not the GLORY even more than the PERSON? Is it not enough if we can perceive the GLORY, even though we image it but in terms of our own poor shadow of Eternity?

SUFFER US FIRST TO RECOGNISE, REVERENCE,
AND SERVE THE GLORY WE CAN KNOW, SO SHALL
WE LEARN TO RECOGNISE, REVERENCE AND
SERVE THE GLORY WE HAVE YET TO KNOW.

Let it suffice that the Lord comes, is here, and that a measure of recognition is vouchsafed to us—not the recognition of some nor yet of others, still a recognition, the recognition we can achieve. Is that not enough? Need we be troubled because our recognition is not as that of others, or because the recognition of others is not as is our own?

HE KNOWS HIS SERVANTS AND BESTOWS UPON
THEM HIS BLESSING AND HIS TRUST.

BEHOLDING THE DAWN WE BEHOLD THE LORD.

Our Tours

We shall be greatly obliged if the following points will kindly be borne in mind as regards our tours.

1. We pay our own travelling expenses but hope to have accommodation and food arranged for us.

2. For any night travelling we must have either a first or second class coupé, or a reserved second class compartment, as we do not sleep with others in the same compartment. In all cases every effort should be made to see that we are able to be alone.

3. We bring our own camp cots and one servant. Where possible we should like two rooms, one for sleeping and one for working and seeing people. Quiet is very essential. We dislike western furniture, chairs and tables, and ask for chaukies instead for sitting and

writing, with chauki desks where possible. Please see that the place in which we are accommodated is scrupulously clean.

4. As regards meals, we take a light meal at 6.30 or so, including coffee and bread and butter and fruit. At 11 or so the usual meal, Indian food, please, and not European, as far as possible. Then the evening meal when convenient, but not late; after the public lecture. In the afternoon we may or may not take a cup of tea but we can arrange this ourselves from our tiffin basket.

5. As far as possible the water-closet arrangements should not be in the bath room. This is a very unclean arrangement and most objectionable. If the weather be cold we should like hot water for bathing.

6. We want specially to concentrate on Lodge and Star meetings and on meetings for young people and for ladies, the latter to be addressed by my wife. Public lectures are of secondary consideration, though I am willing to have them within limits. Lodge meetings are to be entirely informal, no set subject but conversation and discussion, questions and answers. No special titles for the meetings of young people and of ladies. As regards public lectures it would be best to have no titles, the lecturer is so much freer and gives a better lecture as he can be inspired by the moment. But if you must at any time have titles, choose from the following :

The Brotherhood of Religions
India : Her Power and Purpose
How to be Young
Individuality and Citizenship
Freedom : Individual and National
The True Government of the World
The Path to Happiness
Theosophy and the Theosophical Society

None of these lectures are "political" in the official sense, and may be safely attended by all. I do not want chairmen, but if you have to placate or flatter a local luminary, then let him say a few words at the beginning and none at the end.

7. I do not want any titles to be placed either before or after my name in the notices. Simply George S. Arundale, General Secretary of the Theosophical Society in India. I do not want "Bishop" or "Dr" or "M.A., LL.B.". For my wife please do not use the word

"Mrs" but Shrimati Rukmini Arundale. Please be very careful about this.

8. In the morning there may be an E.S.T. meeting and/or a T.S. meeting. Only two meetings in the morning. But while I am addressing one meeting my wife might if convenient address another if it is, for example, suitable to have a ladies' meeting. After these meetings there may be other activities more or less informal until 11 a.m., at which time we have our meal and then retire until 2.30. In the afternoon there may be informal arrangements, to be followed by a T.S. or/and Star meeting, both short, and then the public lecture if desired. Of course if I am attending a Federation or a Conference, then these arrangements may be modified. But no special titles for Star or Theosophical activity.

9. Make a special point of arranging meetings for young people, making them as informal as possible, questions and answers being the order of the day. It does not matter what is the nature of the questions, so long as these are of general interest and not objectionable.

10. AS FAR AS POSSIBLE, SINCE I CANNOT POSSIBLY VISIT EVERY LODGE IN INDIA, ARRANGE THAT THE PLACE AT WHICH WE HALT IS A CENTRE TO WHICH BRETHREN FROM SURROUNDING PLACES ARE INVITED, SO THAT EVERYWHERE WE HAVE LITTLE CONVENTIONS, ESPECIALLY WHERE THERE IS A SATURDAY-TO-MONDAY VISIT.

11. Admissions of new members should be facilitated, and time afforded if necessary for the consideration of any special matters or difficulties concerning the area in which the Lodge is situate.

13. I shall specially want to arrange collections for the Public Purposes Fund in accordance with the suggestions set forth in the January issue of "Theosophy in India". PLEASE READ CAREFULLY THE ARTICLE ENTITLED: "*OUR DUTY FOR 1928*".

14. We want our visits to be as definitely helpful as possible, so that the vitality of the Lodge or of the group of the Order of the Star is substantially increased as a result. The result must be happy members, more sincere comradeship and greater efficiency. Our visit will not have been successful unless it have the effect of helping our

brethren definitely to Theosophise their locality in increased measure, and to bring others nearer to a practical understanding of brotherhood and to a knowledge of the World-Teacher. We should like each Lodge to have ready for our perusal a note on the activities of the Lodge in the outer world, on the way in which the Lodge is already striving to live the brotherhood which, as members, we all profess. We shall be specially interested in learning (1) what the Lodge is doing among the young, (2) what the Lodge is doing among women, (3) what the Lodge is doing through its members in the direction of social service, and where necessary to act as a link between Hindus and Muslims.

15. Be careful to avoid heavy programmes. These do more harm than good. One public lecture per day is ample. All other meetings should be of an informal nature whatever they are, and when the business involves sitting, we like to sit in the Indian fashion and not on chairs.

G. S. ARUNDALE.

If it is desirable to know something about me, the following notes may be of use : Educated on the continent of Europe and at Cambridge University. At Dr. Annie Besant's invitation came out to India in 1903, so have spent 25 years in India. First worked in the Central Hindu College at Benares, becoming its honorary Principal. Took up political work in India in 1916, becoming Organising Secretary of the Home Rule for India League, and, with Dr. Besant and Mr. Wadia, interned in 1917 by the Madras Government. Helped in 1917 to establish the National Education movement and to found the National University in Madras, of which Rabindranath Tagore became the Chancellor. Received from that University the degree of Litt. D. for services rendered to the cause of education in India. In 1920 married Shrimati Rukmini. In 1924 and 1925 travelled in Europe studying National conditions. In 1926 became General Secretary of the Australian Section of the Theosophical Society, being re-elected in 1927. Have just returned from tour in the United States, studying conditions there. Am deeply interested in National and International problems. Have just been elected General Secretary of the Theosophical Society in India for 1928. In politics I believe in a free India within an Indo-British Commonwealth. In education I believe in Indian education for Indian youth. In religion I believe in mutual

respect and goodwill, and in the substantial equality of the great religions of the world. I do not believe in proselytisation. In the industrial field I believe in the uplift of the Indian workman, not through strikes but through organisation and self help. I have been for many years President of the Madras Labour Union, the largest trade union in India, intimately associating myself with the needs of the Indian workman. In the social field, brotherhood and kindly compromise, and the uplift of the lowly.

Teachings of the Holy Twelve

(Continued from page 346 Vol. XXIV)

III. THE DISCIPLINE OF LIFE

(B) INNER LIFE

JEHAD.

The significance of Jihad has been so woefully misunderstood by the average Musalman as also by the Non-Muslim. In truth it is not intended to emphasise the physical killing of the Kafir, the infidel or the heathen, who either opposes Islam or refuses to submit to it, nor does it consist in fighting with arms on a battlefield. When truly understood from the point of view not of the outer but of the inner life, it is in fact the proclamation of a great spiritual truth to which the saints and sages of all times and of all religions have borne testimony. It is really the *Jehad-i-Nafs*, the killing of our lower nature which is the real 'Kafir', because it constantly deflects our will from the true spiritual path. It is our '*Khudi*', our lower personality which obstructs, which in its ignorance tries to have its own way and does not allow us to attune our will to the Great Will Divine wherein alone lies true Islam. We can only advance our steps on the path of spiritual progress when we succeed in struggling against the temptations and the idiosyncracies of our nature, the 'beast in man.' Life in the world in that sense is a battlefield, a crusade, and the Immortal Ruler in Man has ultimately to triumph

in the Name of God. Experience subsequently proves that we do not really 'kill' our personality, but by deliberate self-control and discipline gradually transmute our 'lower' nature into the 'higher', the spiritual and the Divine. Therein lies the true 'conversion' of the soul, the true acceptance of 'Islam' and the glory of 'Din' or true Faith.

Purification of the lower self is the surest means to attain our Higher Self. We must first learn to distinguish between our Spiritual and mortal natures. That is why the Prophets of all religions have enjoined upon man knowing his own real self. That is true knowledge, not the mere knowledge of books, but Divine Wisdom. "The learned is he who knows his own worth. No ignorance is worse than not knowing ones own self".¹

"He will be ruined who does not understand himself."²

CONTEMPLATION.

Various are the ways taught by the Imams which would help us in gaining this knowledge. One is contemplation of God's attributes, which can only be successfully done by practising meditation in a secluded place with full concentration of mind. "Contemplate the attributes of God, but not His intrinsic Nature, for it is impossible to comprehend fully the nature of His Real Self."³

With the contemplation of the attributes of God, it is also necessary to contemplate the Divine Plan, as that gives us true understanding, right judgment, correct perspective and a much wider outlook and tolerance. Ali says: "Contemplation of the Divine Plan purifies the heart like a transparent mirror."⁴ Side by side with contemplation on the attributes of God and the Divine Plan, self-introspection is an indispensable necessity. Our pride does not allow us to search our hearts, and we are often so self-satisfied that we never realise our mistakes and shortcomings, and the result is that we never advance. In an honest examination of ourselves and a ruthless analysis of the complex workings of our mind, desires and emotions, lie our safety and our progress. "Judge yourself constantly, not waiting to be judged after your death" says Hazrat Ali.⁵

1. Nahjul Balaghat. p. 214.

4. Nahjul Balaghat p. 144.

2. Nahjul Balaghat. Part III p.181.

5 Nahjul Balaghat.

3. Bahrul Jawahir.

OBSERVATION.

Another thing needed is training ourselves in observation—an impersonal observation of our own self as well as of others. The observation of others is not to be made with the object of their criticism, but with a view to read the Divine Message through all men and things around us and in all the events that happen. This practice leads the seeker into the beautiful hall of Divine mysteries, and helps him to understand how the Divine Plan is constantly at work everywhere. Though superficially observation is akin to contemplation, it is fundamentally different from the latter. Contemplation helps us in the comprehension of our true self and in the purification of our lower nature, observation makes us mentally alert and resourceful and develops quick and right judgment. It is through this practice that the great men of all countries have understood God's mysteries, and the gates of learning were unlocked to them. Hazrat Alsadiq Jaafer used to say, "My father practised observation above every other thing."¹

Ali says: "Observation produces awe, and is creative of fruitful instructions."²

Awe is not 'fear', which is opposed to love, but a deep sense of greatness and its majesty accompanied with an earnest desire on the part of the small to become great. By contemplation of God's attributes, by close observation of men and things, and by an honest impersonal self-examination, an aspirant equips himself with necessary knowledge and wisdom. "The wise should spend their (waking) hours in four kinds of activities, in worshipping, in observation of God's work, in taking an account of one's own activities and in earning a livelihood by lawful means."³

DAILY REVIEW.

The Seeker must ponder over his daily actions at some convenient intervals, specially before retiring to sleep. He should judge himself and find out how much of the attributes of the Supreme have shone through his thoughts, feelings, words and deeds during his waking life in the day. For whatever actions he has performed in consonance with the Divine Will he should be thankful to God and resolve to repeat them oftener. If there be anything unworthy that he notices in his daily

1 Alkhisal p. 23.

3. Irshadul Qulub p. 71.

review while he takes stock of his activities, he should feel ashamed of it and do 'penance' i.e. make a deliberate resolve not to do it again. Hazrat Alraza has said: "He does not follow us who does not make a survey of his daily actions. While doing so he must seek God's help, if he has wrought anything good. He should be penitent if he finds he has done anything evil and make a vow to purge himself of it."¹

THE MIDDLE COURSE.

In all disciplines whether of the physical body or of the inner life the safest principle is that of the 'middle course' which avoids going to extremes and the consequent dangers of violent reaction. Discipline involves imposition of the will which produces a strain on our physical, emotional and mental nature, if it is carried too far. Each of us has to find out his own individual capacity and limitations. Experience has shown that the most favourable results are obtained in a large majority of cases under gentle pressure persistently applied. The following teachings of Ali lay down the principle quite clearly:—

"Small efforts that can be regularly performed are better than those big ones which overburden the doer."²

"Every practice, be it contemplation or meditation or *Jehad* should be compatible with individual capabilities."³

"Man at times feels attracted towards the performance of good deeds, while at other times he feels distracted. When you feel attracted do more,—when distracted content yourself with only what is absolutely essential."⁴

"An ignorant person either falls too short or springs too high in any matter."⁵

THE PATH AND THE GOAL.

"O God! Grant my limbs power to perform good deeds; let my mind grow stronger with the desire to reach the heights of ethereal regions, and grant me ability to continue my efforts to reach Thee, till I attain to such heights of advancement as have been attained by souls born before me, and let the longing for Thee remain till I become one of the Order which aspires for Thee"—Dua-i-kamayal.⁶

(1) Irshadul Qulub p.-184

(2) Nahjul Balaghat p. 213

(3) Do. p. 219

(4) Nahjul Balaghat p. 219

(5) Do. p. 157

(6) Page 157.

The cry of all earnest souls throughout the ages has been the search for Reality which alone can give true Happiness. Man's pilgrimage through life is the result of that supreme inner urge. His efforts to gain knowledge and happiness, though often misdirected, give him experiences of a varied character. But the weary heart ultimately finds the Path that leads to the knowledge of the true Reality.

"A Momin's (seeker) heart is restless in search of truth; when truth is revealed, it is satisfied."¹

"A Momin pries through Divine *Noor* (Light) or God consciousness."²

But till the consummation of our efforts is reached and the light of Truth fully illumines our entire being, the yearning of our innermost nature remains unsatisfied. Partial success no doubt greatly encourages us; it removes our doubts and creates more confidence. But we are warned also of the lurking danger of pride and self-conceit working in a very subtle manner almost unperceived and deflecting us from the right path. "Do not be puffed up when you begin to get the Hidden knowledge, otherwise progress will be retarded" is the advice of Ali.³

Therefore it is that those who wish to tread the spiritual path or the Path of Holiness have to cultivate certain definite qualifications collectively called 'Iman' which is classified into seven subdivisions:— (1) Truth (2) Service (3) Confidence (4) Self-surrender (5) Obedience or fidelity (6) Knowledge (7) ?.

Hazrat Alsadiq Jaafer says:—"The Path has ten stages like a ladder. The seeker ascends one step after another. Let not one who is on the second step down the top treat the other who is on the third with contempt. One who is on the higher step should always treat with respect any one on the lower, and try to pull him upward. He should not give to one below him such instructions as are beyond his comprehension, otherwise it will result in the injury of the latter. One who injures another will have to make it up to him."⁴

It is not necessary that all the seven qualifications mentioned above must be cultivated in an uniformly equal measure before any progress can be made. But perfection can only be attained when

(1) Alkafi p. 572.

(2) Irshadul Qulub

(3) Nahjul Balaghat, p. 184

(4) Alkafi p 385.

all these qualifications are fully developed and are harmoniously blended together. "The perfect follower is he who succeeds most in developing all the seven; while some succeed in two, some in three and some in four."¹

The climb may be steep and the journey wearisome and difficult, but the hope of mankind lies in the fact that man can, as man has in the past, climb dizzy heights. "There are in existence such creatures of God as have completely harmonised themselves to His will. God fulfills their aspirations, what they will that becomes."²

No one shall be deprived of his ultimate destiny which is assured, for men shall 'become perfect as their Father in Heaven is Perfect.' The answer from the Supreme Father to his children is:—

"O my creatures, obey my commands (laws). If you do so you shall be made alike unto me. I am a living Immortal, you shall also become like me. I am Self-contained, you too shall so become. What I will that becomes, you shall also be gifted with like power; so that whatsoever you desire that shall become."³

KHAQAN HUSAIN F. T. S.

There is not a single one of us who, if he is sensible, if he will ponder over the problem, will not be glad to take all the faculties of his being, his mind, his heart, all that has been given to him by civilization, by tradition, and use them as instruments so that he may find Liberation within. The Teacher does not promise Liberation here and now to all the millions that will come. There is a process of evolution, and man goes the long road to the fulfilment of his divinity. But if only you understand that the way begins *from within* then you can tread the hard road to Liberation with a new sense of power, you can speak your own message to all without relying upon the words of sacred books and teachers—C.J.

(1) Alkafi p. 384.

(3) Baharul Jawahir p. 36.

(2) Baharul Jawahir, p. 36,

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सत्यान्नास्ति परोधर्मः

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} No. 2.

From the General Secretary.

Since I wrote "*Our Marching Orders*" in the January issue of "Theosophy in India" our plans, as usual, have been considerably changed. I wonder why it is that our arrangements are so susceptible to alteration practically without notice. It is really hardly worth while making plans at all, for the more we make them the more they change. Our life is a kind of last-moment life. Everything is settled at the last moment, and anything settled at any earlier moment has little, if any, chance of stability. Accordingly, therefore, the plans I outlined in the last issue are changed. As a matter of fact it is the President herself who is responsible for the change this time. It is her desire to strengthen Adyar as much as possible, in view of her constant absence and now that of the Vice-President, Mr. Jinarajadasa, who has left for Australia with Bishop Leadbeater and his party. She has asked my wife and myself to be in Adyar as much as possible, and to perform my duties as General Secretary of the Indian Section as far as possible from Adyar, with but very occasional excursions, at all events for the present. She asked us to fulfil our engagements at Bezwada, Rajahmundry, Vizagapatam and Cuttack, in each of which places there were to be Federation meetings, and in any case it would have been very troublesome to cancel public activities already settled. But since the tour in Bengal was only planned and no definite arrangements made with the various Lodges, she asked me to wire of

selves or among the general public it must be counteracted. Theosophy is a gift of which we may all be tremendously proud. It is a gift which is bound to command appreciation if presented in the right way, that is with sincerity, conviction and enthusiasm. We are in possession of that which the world needs more than aught else. We ought to have no difficulty in gaining acceptance for our truths even if we do not succeed in obtaining members of the Theosophical Society, though even this ought not to be difficult in India. My slogan for 1928, however, is NOT SO MUCH MORE MEMBERS AS BETTER MEMBERS. Every member must become a Theosophist. Every member must become a definite pillar of support to his Lodge and to the Section. He must become conscious of his responsibilities and go beyond his bare duty. Every member must feel that he is responsible for the welfare of the particular part of India in which he resides. What he may actually be able to do is another matter. He must at least feel his responsibility and do what he can—he cannot do more and is not expected to do more. He can use his thought power and his feeling power, even if he cannot use any other power. And he must use some power or he is not a Theosophist.

I received the other day a very depressing report from one of our Lodges somewhere in India. It ran: "There has been no organised activity done in the name of the Lodge worth mentioning except the two or three weekly meetings for joint study and the weekly meetings of the Women's Indian Association in which two or three of our members take part. For reasons unknown, we have not been able to do any effective work in the outside world either for the cause of youth, for the poor, or for the down-trodden, and as a result the outside public would not much recognise us." And in juxtaposition with that is the statement that the town has been "rising in importance and promises to be a big city in the not far-off future." I do hope there are few Lodges which would have to make such a report. To what purpose are the periodical meetings if not to fit members for active service? I suppose it is better to have a Lodge which does no active work rather than to have no Lodge at all, but it is only a little better, in the sense that there is at least a spark which some day might be fanned into a little flame. How is it that while the town has been growing the Lodge has remained stagnant? I am very glad that two or three members take an active part in the Women's Indian Association, but surely more might be done than this. The report says "for reasons

unknown" no effective work has been done. But are the reasons so very far to seek? Are they not in the members themselves? I hope I shall not receive any more reports of a similar nature, for every Lodge must be a channel to the outer world of the Masters' power, otherwise it has no *raison d'être*.

* * *

The movements of our leaders will be of interest to readers of "Theosophy in India." Our President left for northern India on January 27th, passing through Bombay on her way to Benares, Delhi, Lucknow, Allahabad, etc. She was due to attend one or two days of the Star Camp at Benares, and then to proceed on political and Theosophical work. She will be back in Adyar towards the end of February, and will probably be in residence until the beginning of April when she leaves India for Europe and the United States of America. I do not know when she will be back in India, probably about October. Bishop Leadbeater and Mr. Jinarajadasa left Madras on January 26th for Australia, where the latter will preside over the Australian Convention to be held at Easter. Bishop Leadbeater will remain in Australia, of which he has made so magnificent a centre for the Masters' force, while the Vice-President will go on to the United States in order to be present at the Star Camp at Ojai, possibly proceeding thence to South America, which badly needs Theosophic help. He will be back in India in time for the Benares Convention. Mr. Krishnamurti left earlier for Bombay and for the Benares Star Camp, and is expected back in Adyar about the middle of February, leaving for Europe and America about February 23rd. Mrs. Jinarajadasa and Miss Burdett, the President's Private Secretary, are also leaving for Europe, the former proceeding to the United States for the Star Camp.

Our own modified plans mean residence at Adyar, but we hope to pay one or two flying visits in the South to attend Federations. I have been invited to preside over the South Indian Conference at Easter at Adyar, which invitation I am happy to accept, and Mr. Chandrasekhara Aiyar has adumbrated the possibility of another Conference in May in Mysore. In the mean time there is plenty to do, and I am installed in the President's office on a chauki on which I shall brood over and plan my work as General Secretary, and I hope to do all I can from my chauki to get into touch with every individual Lodge in our Section, and to have a campaign reminiscent of the old days of National Education when for the time being we took India educationally by storm,

though I am sorry to say that the storm died down. We must now take India Theosophically by storm, and I want you all to be good enough to imagine me at Adyar planning such a storm, generating it, sending it like a whirlwind all over the country. I cannot do this without your help, but upon this I am venturing to count, and I want every Lodge to write to me at Adyar suggesting ways of co-operation, indicating its own particular difficulties, and showing how it is throwing itself enthusiastically into the work which lies before us. PLEASE REMEMBER THE ARTICLE IN THE JANUARY ISSUE ENTITLED "**OUR DUTY IN 1928.**" PLAN FROM THAT AND ON THE BASIS OF THAT, AND PLEASE READ CAREFULLY MY ADDRESS TO THE INDIAN SECTION PRINTED IN THIS ISSUE.

* * *

May I ask a personal favour from brethren who are in a position to give me the information I need? I am, as many of you know, a worshipper of Our Lord the Sun, and I am very anxious to have information regarding such modes of worshipping Him as may be existing in Hinduism, in Zoroastrianism, in Buddhism and elsewhere, to wit in the Faith of Ancient Egypt. I should like accurate translations of great Hymns to the Sun, as for example the Gayatri, and of any other modes of worship. There may also be descriptions of the Sun in sacred literature, descriptions of His Life, of His Power, of His relation to ourselves, descriptions of the way in which He is the centre and life of evolution, descriptions of other Suns and of Their relation to Him. Please write to me at Adyar on this.

* * *

Elsewhere I publish for the benefit of Indian members the statement of accounts of the "Eighty Years Young" Fund. Roughly, about £8000 has been given or promised, out of which £5000 has been divided between our two leaders, leaving a sum of about £3000 yet to be collected and divided. I had hoped for about £10000, but the American Section has had very heavy liabilities with its beautiful new headquarters, and England has also had heavy expenditure, and a promise of £1000 did not materialise owing to the passing away of the friend before the amount was given. However, we have done well, and we all hope that to a certain extent the financial responsibilities of our leaders will be decreased leaving them freer for the work. It will be noticed that India is but poorly represented.

The reason for this is that we sent out no appeal to India on behalf of this Fund, believing that India already has more than she can do to meet existing responsibilities and must confine herself to duties which immediately concern her. An appeal was made last year for the Public Purposes Fund and about Rs. 20,000 was realised in a few months, the whole of which sum was allocated to educational work in India. Thus about £1500 was collected in the latter part of 1927 which might have gone to the credit of India in the "Eighty Years Young" Fund. Many brethren have wished to contribute to this Fund, but it seems wiser to concentrate on our own liabilities, and I ask all members to think first of the Indian Section and afterwards of any other call upon their generosity. There are plenty of people to give to ordinary charities, in any case. Personally I always refuse to give to causes which people in the outer world may well be expected to support, for example societies for the prevention of cruelty to animals, and so forth. There are, as it is, too few to support our Theosophical work, and we who are Theosophists must regard such support as our first care. I do hope no member will allow a marriage to take place among his relatives or in his own immediate family without seeing to it that a substantial offering is made to the Theosophical Society in India.

Congratulations to the Federation of Young Theosophists on the first issue of their new number of the "Young Theosophist." The annual subscription is only one rupee per year, and I ask all member of the Section to support the magazine. If we are old still we shall read the magazine of youth with profit, and then we can pass it on to some young friend. Already an older member is subscribing for 100 copies per month to distribute among young people of the place in which he lives, and the cost of this is only Rs. 100 per year. Who would like to subscribe for 100, 50, 25, or even 10 copies per month to give away to young people in his town? Write to the Manager, Young Theosophist, Theosophical Society, ADYAR, Madras S.

I hope every Lodge and Centre has duly honoured February 17th, the day of departure for the time being of our President-Founder and the day of advent of his great friend Bishop Leadbeater. We must have our great days in the Theosophical Society and we must make

them days of rejoicing and of further effort in the cause of brotherhood. The next great Day will be May 8th, and I hope every Lodge and Centre is preparing a celebration at once happy and effective. On that day we think specially of H.P.B., sending her our gratitude as a great Bringer of the Light, and wishing her Godspeed in her present work whatever it may be, for we know that wherever she is she is a Light-bringer—she could be nothing else. Then we shall look forward to October 1st and then to November 17th. Are there any other really great Days readers of “Theosophy in India ” could suggest ?

To the Theosophical Society in India.

ADDRESS BY GEORGE S. ARUNDALE

On his Election as General Secretary

BROTHERS :

To what end have I been elected your General Secretary ? Not merely because you need such an official for routine administration, nor because there happened to be a vacancy.

I have been elected because there is work for us to do together. We must help the Theosophical Society in India more effectively, more efficiently, more enthusiastically, to perform the duties it owes to India, the work for which it exists in India. I trust no one imagines that the Theosophical Society exists in India mainly for the satisfaction of a handful of seekers after truth, for just 8,000 or so out of the 320,000,000 of India's population. Our Society does not exist merely to bring the truth to a few. The Theosophical Society in India is a gift from the Masters of the Wisdom to the land They so deeply love, a gift They desire and intend the whole of India shall enjoy. The Theosophical Society in India stands not merely for truth in the abstract, as theory and principle, but even more for truth applied to the circumstances of everyday life. If our Society

brings truth to India it is in order that its members, knowing such truth in part, may learn to understand the needs of India, the problems of India, the woes of India, in every department of her life. And thus understanding, inspired and wisely guided by the truth they have found, it becomes their dharma to help their Motherland—the Mother of Nations and the Spiritual Home of the world—to recover her ancient happiness, to regain her ancient freedom, to renew her erstwhile greatness, and to enter the modern world respected, honoured, a mighty force for righteousness, a practical embodiment of a great National Brotherhood, dedicated to the achievement for the world of a Brotherhood Universal.

Brothers of the Theosophical Society in India, shall we not be supremely eager and unceasingly active in so glorious a service? Shall we not, each one of us, be strenuous in spreading far and wide the truths of our great Science, as far as we are able to understand them? Shall we not unflinchingly stand for Brotherhood, for co-operation, for self-sacrifice, for tolerance in every sphere of India's life? When we enter the ranks of the Theosophical Society we cease to belong merely to ourselves and to our families. We have transcended the limitations of our narrow personal interests. We enter a larger family, a larger world. We come face to face with wider duties and greater opportunities. We enter the ranks of a band of brothers who are dedicated to the search for truth, not for personal gain alone, but far more for the sake of wiser service. We enter the ranks of an army of brothers who recognise that they are servants of their Motherland, and who have become Theosophists not merely that they may find peace and happiness for themselves, but that, as they find these, they may distribute them to all who are in need, so that India may become peaceful and happy; thus bringing the world nearer to that peace and happiness towards which it moves so slowly.

To what extent is each one of us fulfilling this magnificent objective? Is Theosophy, is our membership in the Theosophical Society, more a matter of personal convenience and satisfaction, or are they a means whereby we may the better offer to others the contentment they have in some measure brought to ourselves? Do we use our membership more for our own personal advantage, are we indifferent to the welfare of others, or do we rejoice to pass on to others the wisdom we receive? Do we seek to apply such wisdom

to alleviate the troubles and difficulties which so persistently confront us all? Are Theosophy and the Theosophical Society just a ladder for ourselves, or do we make them a great pathway for the world to tread?

Should we not by this time have discovered that Theosophy is the Science of Happy, of truly Happy, Living, and that the Theosophical Society is the wonderful channel whereby this mighty Science shall be applied to every sphere of life? Are we not members of the Theosophical Society that, knowing something of true Happiness, we may share this precious knowledge? Are we beginning to discover this knowledge? Are we definitely beginning to share it? Do we perceive that the very process of discovering and sharing are of the essence of Happiness?

What is each one of us doing? What are our Lodges doing? Are our families the happier for our knowledge of Theosophy? If they are, then indeed are we beginning to know Theosophy. If they are not, then either what we know is not Theosophy, even though we may call it Theosophy, or we do not really know Theosophy at all. Is the locality in which we live happier for our membership in the Theosophical Society and for our understanding of Theosophy? Are we a blessing to our families and to our surroundings, because we are members of the Society and students of Theosophy? Are our Lodges centres of Happiness and Service? Are they full of life, full of comradeship, full of well-doing? Are they pioneers in all good causes, advance-guards of true culture, of goodwill, of unity, of brotherhood? Is each one of us a better citizen of India because of Theosophy and the Theosophical Society? Let it be clearly realised that in good citizenship lies much, if not most, of the fulfilment of Theosophy and of membership in the Theosophical Society.

In every department of Indian life there are abuses, wrongs. Injustice is everywhere. These may arise from without. They may arise from within. They exist in the political field, in the religious field, in the educational field, in the social field, in the industrial field. They are everywhere. For what are we members in the Theosophical Society and students of Theosophy if we do not stand courageously, openly, yet courteously, for right against wrong, for justice against injustice, for good against evil? What are we doing? What are our Lodges doing? What is the Indian Section doing?

Are we afraid so to stand? Of what are we afraid? Are we afraid to be different from others? Are we afraid to stand for the right because public opinion and convention are content with the wrong? Are you afraid to stand alone for righteousness, lest those round you laugh at you, sneer at you, ridicule you, perhaps persecute you and yours? But for what are you a Theosophist and a member in the Theosophical Society, if you are afraid to lead the way to Happiness? Who shall begin, if not ourselves? Who shall endure the hardships inevitable to the pioneer, if not those who belong to an age-old Band of Servers, which by this time should have learned to rejoice in hardships and to reject indolence and ease? Like other pioneers it must often be our part to help the world in spite of itself, to work for the future even amidst the revilement of the present. While working in terms of time, we must not forget to live in the Eternal. We must ever stand for the Truth amidst the tyranny and oppression of ignorance. For more than half a century our great Society has worked in the outer world in the cause of truth and righteousness, and signal results have been achieved. We must make the second half-century worthy of the first. The cry of the oppressed rings through the world; the cry of the young denied the righteous heritage of Youth; the cry of the weary denied their righteous Rest; the cry of the outcaste denied his righteous Brotherhood; the cry of the unhappy denied their righteous Joy; the cry of the imprisoned denied their righteous Freedom. Everywhere the cry of sorrow mingles with the glad note of rejoicing. Let us stand mightily for righteousness, driving unrighteousness away from its evil dominion.

Let us listen for the cry of souls oppressed by unrighteousness, my Brothers, for it is everywhere. Are we sure it may not be heard in our homes, among our children, among the very members of our family, among those who serve us? Are we sure we ourselves are not the cause of unrighteousness from weak-kneed servility to evil custom and cruel convention? Let us ruthlessly search our own hearts, our own thoughts, our own feelings, our own speech, our own actions, for crimes against the Law of Love, which are none the less crimes even though we do them unwittingly. I know that the cry of unrighteousness may be heard in your streets, in your villages and towns, in your schools, in your places of industry, in many, many homes. I know it may be heard among the millions of India's population. I know it may be heard among the animals, among the

creatures which serve us faithfully and often intelligently, to be rewarded by cruelty and misuse. The ears of the Theosophist should be keener to hear. The eyes of the Theosophist should be keener to see. The lips of the Theosophist should be gentler in speech. The hands of the Theosophist should be more eager to serve. The feet of the Theosophist should be quicker to succour. And the heart of the Theosophist should be quicker to understand.

Are we growing restless, Brothers, to answer the cry we hear on every side ? Did we not come to Theosophy and to the Theosophical Society that we might learn and help to lead our worlds from sorrow to joy, from fear to strength, from doubt to calm peace ? What worlds ? The worlds of our homes and families, the worlds of our villages or towns, the world of our Province, the world of the Motherland. Let us awake and arise, my Brothers. Let us cast aside fear, throw off lethargy, abandon indifference. Let us break loose from our dependence upon the crutches of public opinion and conventionality, by the aid of which the ignorant totter round in aimless circles of futility. Let us be so ardently lovers of the Divine Wisdom, that we are forever seeking to translate it into Divine Activity. Are not the Elder Brothers leading us ? Have They not sent us forth on our glorious mission ? Do They not bid us study that we may know, and bid us know that we may serve ? Meetings, study, lectures—these are but means, though necessary means, to the splendid end of India's regeneration. Do we fashion them to this mighty end ? If India is to tread more rapidly the pathway to her goal, the Theosophical Society in India must become strong and virile. There must be no laggards, no sluggards. Every single one of the hundreds of Lodges must be alive, shining with ever-increasing brightness. Every single one of the many thousands of members must become a sun, giving life to his surroundings, as our Lord the Sun gives life to all. Of course, there ought to be, and shall be, thousands of Lodges and tens of thousands of members. But are we as we are doing all we should, for only thus can we hope to attract others into our ranks ?

Is not India's need almost heart-rending ? She needs so much. Is our Society in India giving all it can ? Is each one of us, is every Lodge, active to the uttermost in India's service ? Surely in these days of crisis and of trial it is a disgrace to be inactive, dormant. India needs wisdom. Are we giving it to her ? India needs resolute

perseverance. Are we giving it to her ? India needs enthusiasm. Are we giving it to her ? India needs sacrifice. Are we giving it to her ? India needs vision. Are we giving it to her ? Above all, India needs Unity. Are we giving to her this precious gift ?

Brothers ! let us enthusiastically plan to make this year a year of eager constructive service to India. Let us plan, and carry out our plan, to make every single member enthusiastic to spread Theosophy wherever he can—Theosophy as the Science of Truth, Theosophy as the Science of Active Service. Let us so work during the coming year that our Lodges become honoured for their patriotism, for their civic service, for their defence of the oppressed, for their brotherhood. Let every member so work during the coming year that Theosophists shall be respected and honoured as selfless servants of the Motherland, indifferent to praise or blame, seeking only the welfare of others. Let us plan so that the Section as a whole shall be strengthened for the service it exists to render. Let us plan so that we lead and show the way ; let others follow or not as they will. Let us plan so that members of the Theosophical Society in India shall be in the forefront of every good cause, political, religious, social, educational, industrial, or any other. Let us plan to be alert and not asleep. Let us plan to carry India forward on the mighty tide of our enthusiastic devotion.

But to do this we need the strength of the two dominant factors in India's regeneration. We need the strength of India's women and the fire of India's youth. Without these, my Brothers, we can do but little. With these we can accomplish our mission splendidly. May I urge you with all the earnestness at my command to carry the Light of Theosophy to the women of India and to India's youth. We need the service, India needs the service, they alone can give. We need the Power, the Sacrifice, the wondrous sense of the Real, so magnificently characteristic of the women of India. We need the Fire and the Devotion of Indian youth, dimmed though this has been through the exploitation of the unscrupulous. Let us spread Theosophy among the women of India through the media of the various mother-tongues, making during this coming year propaganda among women one of our chief activities. Where desirable let us start Lodges for women alone, helping them to study their Faith, whatever it may be, in the light of Theosophy, encouraging them to step forward to lead the land of which they are the true heart on the great pathway on which it is

even now beginning to stand. Let us bring Indian women to our ranks, so that our Society may be blessed by their stalwart devotion and that the Spirit of true Motherhood may weld India's sons into a glorious brotherhood. Let us spread Theosophy among the youth of India as an inspiration to practical service of the Motherland, so that they may come to realise that Theosophy helps them to love their country with greater wisdom and with more effective devotion. Let but the Light of Theosophy shine in the hearts of the women and of the youth of India, and her destiny is assured. We cannot serve India better than by carrying to her women and to her youth the Wisdom of Theosophy and the inspiration to service that Wisdom evokes.

Let us not forget, too, our Musalman brethren, without whose presence in our midst our Society must needs be lame. Themselves a magnificent brotherhood, one of the greatest brotherhoods in the world, they should find in Theosophy and in the Theosophical Society a movement after their own hearts. We need them and we can serve them, as we have needed our brethren of other faiths and have served our brethren of other faiths. With Musalman brethren within our Society in large numbers, the Hindu-Muslim problem is solved.

If each one of us will thus work where we are, there will soon be a mighty result to lay at the blessed Feet of Our Lord the Deliverer, and of the mighty Guardians of this sacred land. But we must not make the mistake of imagining that because we can do so little, that little is not worth doing. That which is done in Their Name and for Them is never little in Their sight, however it may appear to eyes dimmed by ignorance. Nor must we make the mistake of imagining that a cause is hopeless, because there is no one to work for it. Is there not each one of *you* to work for it, and is it not true that no cause is ever hopeless that has one friend? Have not the greatest causes ever had in the beginning but One Friend? You by yourself may be just the one friend who brings the hope that some day shall become the triumph. Do not be afraid of beginning alone. There are plenty to go together. There are plenty eager to be in at the triumph. The world needs Theosophists who shall be happy to be alone in the beginnings, so that some day there may come blessings to multitudes.

Forward, then, Brothers A stupendous task lies before us. So much the better. Shall we not be workers worthy of hard work,

and are not the Elder Brothers Fellow-Workers with us, guiding us, inspiring us ?

Let the inactive become strenuous. Let dormant* Lodges glow with new fire. Let Lodges and members already active extend their zeal far and wide. Where there is the will to do more, more can always be done.

Thus shall come to us from our Elder Brothers the precious Blessing which is increased power to serve, and so shall India achieve that glorious destiny upon the consummation of which depends the Happiness of the World. Let us have a magnificent record to place at the feet of our beloved President, when at the end of the year, in Kashi, she once more blesses us with her glorious presence. To the Masters of the Wisdom will she offer it in homage for the Light They have deigned to shed upon our darkness.

G. S. ARUNDALE.

Younger than Ever

By

GEORGE S. ARUNDALE.

The Theosophical Society in India offers its loving and respectful homage to Bishop Leadbeater on passing yet another milestone at the end of the road to Liberation. I have no hesitation whatever in saying that he is younger than I have known him for a long time. Of course, years will tell even with him, but although they tell the usual tale they also tell another tale—the tale that the occultist who is a true occultist gains the secret of the elixir of life. Two years ago Bishop Leadbeater needed a lift to take him upstairs and downstairs at the headquarters at Adyar. Today he walks up and down as many times a day as he feels inclined without the slightest ill-effects. The other day he and I took quite a long walk through the Adyar estate and he walked quite as fast as I wanted to walk. Each morning

he is up at 5 a.m. and before 6 is ready for work. Rarely does he take rest in the middle of the day, and I do not know when he goes to bed. I have often seen the light in his room at very late hours, frequently till past eleven at night. And during the whole day he literally drives along with great pulsations of energy, attending to his proofs, dictating letters, granting interviews, talking to his pupils, making investigations. And all this at 81 or 82 according to Western or Eastern style of calculation. Next year I shall be expecting him to take up Lawn Tennis again which he used to play so vigorously not so very many years ago. And subsequent years will doubtless see him entering cricket and football, not to say hockey, and once he takes up the aeroplane we shall have to chronicle air races between him and the President from Adyar to Sydney.

I think I know the secret of his youth. It is a life lived entirely in the service of others, entirely impersonal and of the rarest purity. I have never known him talk about himself save in so far as such conversation is dragged out of him with difficulty or as it may be of interest and profit to his audience. Even when he is ill he finds an impersonal interest in his symptoms and looks upon himself as a doctor might look upon a patient whom he does not know very well. He will describe the effects of this, that or the other drug, of this, that or the other pain, as if he were relating an amusing incident not without a certain amount of scientific value. At all times he identifies himself with the point of view of the person to whom he may be talking, so that one feels one is talking to a keenly sympathetic friend whose wisdom is entirely at one's disposal. How many of us have talked over our difficulties with him and have received most wise counsel, yet I doubt if anyone has ever heard him talk about his own difficulties. Perhaps he has none, or he thinks other people have difficulties enough of their own without being saddled with his. How helpful it would be if we ourselves sometimes thought along this line when we are bursting to pour our troubles upon others. It may be, too, that his own problems are such as we could not be expected to understand. Probably this is the most likely explanation of the fact that we have never heard of them; but one never knows, and I should not in the least degree be surprised to learn that his difficulties are over for the simple reason that he has entirely transcended personality.

It might sometimes be thought that his work, scientific and occult as it is and apparently remote from the outer world, has little

effect upon outer world circumstances and events. From one point of view Bishop Leadbeater is not what would be called a practical man. He seems to take but little interest in worldly affairs, in politics, in social affairs; and his attitude towards many of the problems of the day would be called archaic by the modernist. Yet the fact is that this very work produces the most effective results in the outer world and modifies the course of events in a most astonishing manner. This phenomenon may be seen in Australia today. Bishop Leadbeater lives between his home, The Manor, Sydney, and the Liberal Catholic Church and the Masonic Temple. He rarely addresses public gatherings, practically not at all. Apart from the Church and from Masonry, he is concerned with a few individuals, mostly young people. Yet if the Australian Section of the Theosophical Society is one of the most virile Sections in the world it is because of Bishop Leadbeater, who by the way, would be the last to admit the fact. For years his influence has been steadily permeating the country. For years he has stood for the ideal of a great Australia in his life and in his actions. I do not think that in Australia there is an Australian more patriotic than Bishop Leadbeater, who has never noised his patriotism abroad, but has just spoken of Australia with fervour whenever opportunity has offered. He has trained his Australian pupils to be intensely proud of their Australian birth, and has placed before them the duty of serving Australia with all their hearts and in all selflessness. When I went to Australia in 1926 I found that all I had to do was to add my own enthusiasm to that already existing and to encourage the schemes already maturing. I was just the last straw, not to break the camel's back but to let loose that avalanche of service which Bishop Leadbeater had been accumulating and husbanding against the time when it might appropriately be sent forth on its mission. Bishop Leadbeater, with his usual modesty and self-effacement, speaks as if I had done quite wonderful work in Australia, but I know, and the Section knows, that the position of the Australian Section today, its influence upon the life of the Commonwealth, its definite contribution to the unification of Australia, its steady work in the direction of social uplift and purity, its stand for clean politics, be the politics what they may, its ardent call to a fine patriotism—all these are the fruit of Bishop Leadbeater's work. I do not hesitate to say that Bishop Leadbeater, no less than Dr. Annie Besant, may truly be regarded as one of the world's great Nation builders, though his methods are so different from hers.

Dr. Besant acts directly. Bishop Leadbeater acts indirectly. The results are the same.

We need Bishop Leadbeater in India. It may be said that we already have Dr. Besant. True, but two such leaders are needed for a continent of 320,000,000. At least, progress would be much more rapid if we had among us Bishop Leadbeater to work for India in his own way while Dr. Besant works for India in her own way. I believe that Bishop Leadbeater could do for the Indian Section that which he has done so magnificently for the Australian Section. I believe that we need him. Of course, Australia will not be willing to let him go, and I do not blame Australia for holding fast, very fast, to her most priceless possession. Yet cannot Australia now stand on her own feet? I think she can. I think she is standing on her own feet in a very fine and noble way. It may be said by the unkind that because I happen to be away from Australia and temporarily employed in India I am forgetful of Australia—off with the old love, on with the new. I earnestly hope that none of my Australian brethren could for a moment imagine I am less keen about their welfare than ever I was. But I see the urgent need of India, greater, far greater than that of Australia. Australia has had the privilege of the Bishop's presence in her midst for many, many years, and she has magnificently profited from his power and influence. He has set Australia on her feet. Our President and he together could accomplish wonders in setting India on her feet. Shall we put it this way: Will Australia *lend* Bishop Leadbeater for a period? Of course, I am only dreaming, imagining, wondering. And my dreams may not be according to the Plan. It may be impossible for the Elder Brethren to spare Their great Servant from Australia, so important as that continent is. Still, India is India. India is the heart of the world, and I think the heart needs added stimulation. We shall see what we shall see.

In the mean time, every visit Bishop Leadbeater pays to India is a veritable benediction, for he brings with him those indispensable ingredients of sane and potent occultism—crystal commonsense and immovable impersonality. He restores balance, performs kindly surgical operations on unhealthy growths of personal pride, brings people back from dreams leading nowhither to plain unvarnished matter of fact, is the uncompromising foe of the sensational, and above all is the most wonderful and most understanding and most sympathetic confidant any one could have in trouble or distress. No one is wiser

than he, and no one more able to help and to appreciate. I do not think anyone could be afraid of him, though one may well be in awe of him, for no one could be colder where heat is out of place, and no one warmer where coldness is out of place, and so many of us are cold where we should be hot and hot where we should be cold.

May he long be spared to the Society in this present body of his, so fine and so inspiring, so radiant and so noble.

Take that which is nearest to your hand

Let us see things clearly and distinguish between means and THE END, for are we not in danger of confusing the means with THE END?

Is our membership of the Theosophical Society a means or THE END? Have we reached THE END in membership of the Order of the Star or of the Liberal Catholic Church or of the Co-Masonic movement or of the Bharata Samaj? Or do we belong to any other congregation in which we feel we have reached the final GOAL?

We are full of devotion to a great ideal, to a stirring principle, to a beloved Leader. We want nothing more. We have found the ultimate haven. We are at peace. But is an ideal, a principle, a leader, a means or THE END? Do we follow an ideal, a principle, a leader, for themselves intrinsically, without ulterior thought whatever, or do we follow these for that which they represent, for that to which they lead us, for that they, too, travel on the road we ourselves would travel—ahead of us, nearer THE END?

Is it not true to say that all these are only ends while we imagine they are Ends? And is it not true to say that when they are perceived to be but means their glory becomes in no wise dimmed, for it is always a glory we have yet to achieve? Is it not AD MAJOREM DEI

GLORIAM to be ever transmuting Ends into means, ever to be perceiving that a glory hitherto conceived to be ultimate is but a rung on an endless ladder of glories ?

To what end is my membership of the Theosophical Society, of the Order of the Star, of the Liberal Catholic Church, of Co-Masonry ? That I may bring others to membership ? To what end is my allegiance to my Leaders, to my principles, to my ideals ? That I may bring others to similar allegiance ?

NO, BUT RATHER THAT THEY MAY COME TO THEIR
TRUTH.

To what is my supreme and ultimate allegiance ? TO TRUTH, and to its shadows in the external worlds—Harmony, Understanding, Brotherhood.

Am I to urge all and sundry to join the Theosophical Society, the Order of the Star, Co-Masonry, the Liberal Catholic Church ? Am I to enjoin allegiance to my own Leaders, to my own principles, ideals ? Only if these seem to be the next stages on their respective pathways to THEIR TRUTH. These movements, these principles, these ideals, are but means, no more though no less. AND ARE THERE NOT OTHER MEANS ? Or shall I say—are there not other forms ?

Surely must I proclaim MY TRUTH. Surely must I declare my allegiance to my Leaders, to my ideals to my principles. Surely must I exhort the world to follow my conception of its road to Truth, I owe this as an Act of Homage to MY TRUTH. I owe this as an Act of Reverence to TRUTH. I owe this as my assertion of the truest thing we can say of Truth—MAGNA EST VERITAS ET PREVALEBIT.

Yet others may be not less true to TRUTH because my exhortations remain unheeded. The world may be travelling on its pathway to Truth no less rapidly for ignoring my exhortations, or one or more of them. Others may be no less clear-sighted than I though they follow other TRUTH, other Leaders, other ideals, other principles. Others may be no less true to TRUTH even though they disregard that which I regard. I do not say they are, I say they may be. AND SHALL I BE THE JUDGE ?

A Creed.

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise,
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again.

Such is my own belief and trust :
This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again ;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome,

And as I wander on the roads
I shall be helped and heal'd and blessed ;
Dear words shall cheer and be as goads
To urge to heights before unguessed.
My road shall be the road I made ;
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars ;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mold,
Be smithied all to kingly gold.

—JOHN MASEFIELD.

[Reprinted in " Notes and News " by permission of Mr. John
Masefield from " Ballads and Poems."—Heinemann]

The Star Camp in Benares.

The first Star Camp in India was held in Benares. No description of the physical plane events can possibly be adequate to give others any idea of a Star Camp where great changes are wrought in men's lives and hearts by contact with One who is himself the supreme proof of his own teaching, and who embodies in himself the wisdom and the Truth. Yet readers would like to know what happened in Benares at the Star Camp, what one felt as the great message was given, what illumination was gained at the Camp Fires. We spent many weeks of anxious thought and work in making the environment as perfect as our capacities permitted us. We tidied up every nook and corner of the T. S. grounds and also the schools and hostels. The roads were repaired, the large tank filled and got ready for the Camp Fires. For many weeks the young and old had joined in this joyous work and it was a pretty sight to see the little ones, children of four and five, carrying small loads of earth to fill the tank. The tents were pitched and the shamianas decorated by eager hands who worked till late in the night. The Camp, however, began with a steady downpour of rain which utterly ruined the work of many weeks ; and it was with a sad heart that the Camp Chairman had to announce that the Shamiana where the public lectures were to be held had to be abandoned and hardly had the compers filed out into the hall of the Indian Section, than the huge Shamiana collapsed. Fortunately no one was hurt.

So the Camp began with cold bleak skies, with dark masses of clouds shutting out the sun and yet I cannot help mentioning the wondrous peace that poured into the hearts of the campers as the Camp Chairman read out one of Krishnaji's great outpourings of song, the fruit of his own glorious meditation. The steady down pour of rain outside was but the symbol of the pouring out of a stream of benediction from the Blessed One in whose name we had met, and then the Teacher came amongst us and bade us not to lose courage, not to be depressed, for all would be well with us in spite of rain and unfavourable weather. It was enough for us that He was with us, that His blessing brooded over the Camp and so like magic the kitchens and stall were removed from under the canvas to the Boys'

and Girls' Schools. I cannot here help paying a tribute of grateful appreciation of the organising ability of the younger generation of boys and girls. Every detail was planned with the thought that spirituality demanded perfection on every plane—spotless cleanliness everywhere, and absolute smoothness in the running of the human machinery marked the organisation of the Camp. I refrain from names, for all worked, each according to his or her capacity. The boys and girls had chosen as their motto "Behaviour is righteousness" and nobly did they strive to be true to that. As the occasion arose—there were many such occasions—they sacrificed a meeting or an entertainment in order to make room for the outside delegates. These younger brothers and sisters have already earned the love and the blessing of the Teacher. May they continue to be worthy of the same and achieve even more nobly.

So inspite of the most depressing weather, inspite of many distressing happenings, the camp was an extraordinary success. We are planning not to be behind Ojai or Ommen and who knows, but we may have the privilege some day of making our Star Camp as striking and wonderful an event as the great sermon preached in the deer-park at Sarnath by the Lord Gautama Buddha. We are planning to create a beautiful setting for the wonderful picture which Krishnaji makes at a Camp Fire as his face glows with marvellous love and tenderness for his ignorant and suffering brothers. And now I must get back to the Camp. Our revered and well loved President arrived in the afternoon of the 1st day of the Camp. She actually missed a train—almost an event in a life as perfectly organised as hers is. We gave her a royal welcome in the hall where the campers had gathered for some entertainment. We had two very fine talks from the President. One felt a sense of awe as this great Servant of the great Brotherhood gave us a glimpse of the wonderful plan of the Hierarchy as it slowly worked itself out, of the sacred charge given into her hands by the Bodhisatva and of the manner in which she had striven to fulfil that sacred trust. Her public lectures became in places so intimate that one wondered whether she had forgotten the nature of the audience whom she was addressing.

What shall I say of the Camp Fire talks. Two out of the five talks had to be given in the hall. On three days we managed, inspite of the damp ground, to have a really fine height of flame burning steadily

for some hours. As the pile was lighted and Krishnaji chanted with extraordinary power, the great invocation to the Agni Deva, the flames leapt up high over the heads of the throng and great showers of sparks went up into the sky. The subject matter of the talks was ever the same message, the same eternal theme of every Teacher of the Truth, the impermanence of everything, the finding of the Eternal in the depths of one's own being, and yet it was the call to renunciation, it was rather the denial that there was any real renunciation. To the man who has established his goal, there is no question of giving up, there is only the removal of every barrier between him and the goal and that goal is happiness that is lasting, that is not subject to change. In the teachings of all the great Teachers of the past the call to renunciation, to sacrifice of all that is considered as desirable by the average man of the world, fills a conspicuous place. In the message that is given, only that has to be given up which is an obstacle in the way of lasting happiness. Religion for the vast majority of people is based on fear, and the motive to right action is very much the fear of the consequences of evil doing, of the penalties imposed by a Power that guides and rules. Krishnaji has abolished fear and is seeking to put understanding in its place. At every Camp Fire he read one of his wonderful poems. As his magnificent voice rang out in the still air, one felt that possibly poetry is being used as the medium of expression of the Truth by the World Teacher—even more than the lecture or the normal mode of intellectual expression.

There were Question and Answer meetings at which the same old questions were repeated and the answers came from the lips of the Teacher, stimulating the understanding, and yet leaving the questioner often puzzled.

I have listened with reverence and a spirit of understanding and yet I have often felt that the Teacher was speaking from a standpoint which I could not realise. He is living in the world of Reality, He is moving constantly in the great stream of Eternal Life. Many of us are still fettered by forms. Fetters made by our own thought, our own feelings. Like the young man of the Christian Scriptures, we sadly turn away from the Truth because of our many possessions, intellectual and emotional. Life cannot be bound. It is greater than any of the vessels into which we seek to imprison it and in our ignorance we value the vessel and ignore the precious life. A

very fine distinction he made at one of the question and answer meetings, between morality and spirituality. "Morality" he said, "was like walking on this side of the bank of the river of life. The 'moral' man was afraid of plunging into the river himself, and continually criticised those who had the courage to take the plunge. Spirituality lay on the other side but could only be reached by the brave swimmer." A fine parable full of illumination for those who would understand.

The Star will doubtless contain a fuller account of the Star Camp.

There are signs that we may expect many changes in the organisation of the Star Camps of the future. In India the Star Camps will have an educational Institution associated with them. Where we shall attempt to evolve the representatives of the new culture.

THE ANNUAL GATHERING AT THE JUHU THEOSOPHICAL COLONY, BOMBAY.

JUHU is a small beautiful palmtreed island situated on a sandy sea-shore in the vicinity of Bombay, where some of the Bombay Theosophists have formed themselves into a Colony—called the Vāsant Theosophical Housing Society. There, as usual, a four days communal gathering was held during the Christmas Week—popularly known among us as the "Consolation Convention". There were in all about 50 persons who took advantage of it.

The proceedings commenced on the morning of the 24th December—simultaneously with the Convention Programme at Adyar—with the Bharat Seva Puja conducted by Bro. D. A. Jayvant., followed by the Universal Prayers said by members of different faiths. In the evening Bro. Mungaldas B. Mehta B.A., gave an interesting discourse on "The Place of Humour in the Spiritual Life", at the end of which some of the members related to the merriment of their hearers funny incidents and true humorous anecdotes experienced by each of them. Subsequently all, young and old of both sexes, took very prominent part in games on the sea-shore at sunset.

Next day was Christmas Day. With the usual Puja, Prayers and plays, there was a lecture by Bro. K. J. B. Wadia on "The Significance of Christmas Day." He pronounced that Christ is born in everybody's heart and every human being if he chooses may receive in fact the Light of Christ, and spreading the Gospel of Happiness he can radiate Joy around. But the special feature of the day was the evening dinner in the community shade, where each one attended attiring himself or herself in a Fancy Dress—which was suggested and organised by Bro. Wadia and spontaneously and joyously followed by all. It was a huge success. Some of the members, forgetting their own castes, put on the garbs of other communities. Thus one thing was certain. In this fantastic gathering all forgot for a moment their tiny personalities.

On Monday December 26th, after the usual Puja and Prayers there was a meeting in the afternoon where Bro. Wadia commented upon Dr. Van der Leeuw's article on "Renunciation and Ceremonial."

On all these three days, or rather nights, Mrs. Sherbanu Kapadia, Miss. Goolcher Mehta, Miss. Jerbai Avasia, and others gave delightful music with sacred songs and Bhajans.

On Wednesday the 28th of December, under the canopy of twinkling stars, a STAR Camp Fire was held, on the sea-shore, Bro. Jāyvant reading passages from the Camp Fire Lectures of Dr. Annie Besant, and a chapter from Krishnaji's "Kingdom of Happiness" followed by songs and music.

On the New Year there was again the Universal Prayers followed by a discourse by Bro. Wadia on "The Larger Vision of Theosophy." In the afternoon there was again the communal dinner. Evening was devoted to games and plays, and in the stillness of night sacred music and songs were given by Mrs. Sherbanu Kāpadia and other ladies.

NOTE

Krishnaji visited the Juhu Colony on the morning of Sunday the 15th of January. He was received at the main gate by the Colonists and was taken in a procession to a place where sacred songs were given in praise of the Lord. Krishnaji and party then returned to Bombay. In the evening he took a Question and Answer meeting. On Monday 16th before a very crowded audience he delivered his Message of Hope and Happiness to all.

Adyar the Heart of our Society.

[I very gladly bring to the notice of our members the following letter from the Treasurer of the Society, Mr. Schwarz. The Theosophical Society in America has done magnificent work for the Headquarters, collecting every year large sums for the helping of the upkeep of the Heart of the Society. I am afraid that Mr. Schwarz's appeal will come too late for anything to be done this year on February 17th by our Lodges, but perhaps another day may be able to be set apart for collections. Remittances should be sent to Mr. Schwarz at Adyar. G. S. A.]

CIRCULAR LETTER

My Dear Colleague,

I take the liberty to invite your attention to the annexed Treasurer's Report and Balance-sheet for the year ending 31st October, 1927, and to our Budget for the current year. From the latter you will see that the *deficit* in 1928 to be met by *donations* will amount to about :

Rs. 19,410 (£1,493) for Adyar Headquarters.

Rs. 5,410 (£ 416) for the Adyar Library.

Rs. 24,820 (£1,909) in all.

This recurring excess of expenditure over our regular income is unfortunately unavoidable in the absence of an adequate Endowment Fund and in view of the increase in the cost of wages, of building materials etc., and the necessity of improvements in many directions. In reality the total expenditure for our Adyar Headquarters, comprising 262 acres of land with many buildings, is very moderate, and can only be kept at the present level owing to the fact that all the chief workers give their services free, paying even for the cost of living at Adyar, or are at most paid a living wage.

You will notice from our Income and Disbursement Account that that whereas our Expenditure in 1927 amounted to Rs. 72,836-6-0, the 10% Dues contributed by our Sections came to Rs. 23,522-11-7 only (including Rs. 3,825-14-0 for 1926), thus forming a small part of our requirements. It is evident that Adyar Headquarters could not possibly

(Carried to page 68.)

" 80 YEARS YOUNG " FUND (1927)

RECEIPTS

FROM WHOM RECEIVED	AMOUNT RECEIVED					
	£	s.	d.	Rs.	A.	P.
T. S. in England (1st Instalment) ...	974	2	7	14,246	4	0
Additional ...	100	0	0			
„ Wales ...	200	0	0	2,652	14	0
„ Argentina ...	31	16	9	422	2	0
„ America (1st Instalment of £4,000)	1,000	0	0	13,506	0	0
An American Lady (1,000 Dollars)	224	9	11	2,976	8	0
Miss A. C. Bell (Ojai) ...				10	0	0
T.S. in Australia (1st Instalment of £2,500)	2,000	0	0	26,400	0	0
„ Dutch East Indies ...				3,870	0	0
„ Burma ...				1,630	0	0
„ South Africa ...	82	15	0	1,090	1	2
All-India Federation of Young Theosophists ...				1,000	0	0
T.S. in Chile (1st Instalment) ...	30	0	0	429	5	9
Additional ...	2	10	0			
„ Finland ...	28	19	0	381	3	9
„ Norway ...				236	5	4
„ Austria ...	11	0	0	144	13	11
„ India ...				131	15	3
(Additional, being Collections at Adyar)				25	0	0
„ Ceylon ...				56	0	0
„ Porto Rico ...	9	9	8	125	1	0
„ Bulgaria ...	7	16	1	102	9	0
TOTAL Rs. ...				69,436	3	2

T. S., ADYAR (MADRAS)

21st January, 1928.

GEORGE S. ARUNDALE.

80 YEARS YOUNG " FUND (1927)

PAYMENTS

PARTICULARS OF PAYMENT				TOTAL • AMOUNT DISTRIBUTED		
	Rs.	A.	P.	Rs.	A.	P.
AMOUNT PAID TO DP. ANNIE BESANT, P. T. S.						
1. By cheque dated 25-12-1927 on the Imperial Bank of India, Mount Road Madras	33,200	0	0			
2. By cheque dated 14-1-1928 on the Imperial Bank of India, Mount Road Madras	1,000	0	0			
3. By cheque dated 16-1-1928 on the Imperial Bank of India, Mount Road Madras	500	0	0			
				34,700	0	0
AMOUNT PAID TO BISHOP C. W. LEADBEATER						
1. By cheque dated 25-12-1927 on, the Imperial Bank of India, Mount Road Madras	6,800	0	0			
2 Contribution of £ 2,000 from Australia retained there for payment to him ...	26,400	0	0			
3. By cheque dated 14-1-1928 on the Mount Road Bank	1,000	0	0			
4. By cheque dated 16-1-1928 on the Mount Road Bank	500	0	0			
				34,700	0	0
				69,400	0	0
Amount retained to cover charges ...				36	3	2
TOTAL Rs. ...				69,436	3	2

AMOUNT REMAINING TO BE DISTRIBUTED				£	d.
Promised from England about	...	...	...	137	19 3
" Australia "	...	...	...	500	0 0
" United States	...	...	...	3,000	0 0
TOTAL £ ...				3,637	19 3

INDIAN SECTION

Statement of Income and Expenditure

	Receipts during the quarter	Budgetted amount for 1927-28	Balance
A. BENARES PROPERTY :—			
Rents ...	666 8 0	1,000 0 0	333 8 0
Garden receipts ...	100 0 0	350 0 0	250 0 0
B. DUES AND FEES :—			
Lodge members dues ...	5,425 2 0	11,500 0 0	6,074 14 0
Unattached members dues ...	297 12 0	1,200 0 0	902 4 0
Commuted dues ...	262 8 0	...	...
Entrance Fees ...	536 0 0	1,500 0 0	964 0 0
C. OTHER SOURCES :—			
Interest	17 4 0	150 0 0	132 12 0
<i>Theosophy in India :—</i>			
Sale and subscription ...	7 0 0	20 0 0	13 0 0
Advertisements ...	36 0 0	10 0 0	26 0 0
Miscellaneous ...	3 0 0		
D. DONATIONS :—			
General ...	37 0 0		
E. ADJUSTMENT ITEMS :—			
Presidents Birth-day Fund	209 8 0		
Public Purposes Fund ...	1,517 8 0		
T. E. T. Fund ...	46 0 0		
Temple Fund ...	97 8 0		
Provident Fund ...	44 4 0		
Deposits ...	150 0 0		
Suspense a/c ...	28 8 0		
Allahabad Bank ...	2,000 0 0		
E. S. Deposit ...	9 0 0		
Previous balance ...	11,490 6 0		
	1,238 0		
Total Rs. ...	12,728 6 3		

THEOSOPHICAL SOCIETY.

for the quarter ending 31st December 1927.

	Expenditure during the quarter	Budgetted amount for 1927-28	Balance
A. BENARES PROPERTY :—			
Rents, Rates and Taxes ...	361 11 7	888 0 0	526 4 5
Building and repairs ...	426 10 6	2,700 0 0	2,273 5 6
<i>Gardens Establishment :—</i>			
Servants ...	143 5 6	970 0 0	826 10 0
Irrigation ...	208 2 6	750 0 0	541 13 6
Servants' Clothes ...	12 4 0	50 0 0	37 12 0
Other Expenditure ...	20 13 3	200 0 0	179 2 9
<i>Miscellaneous :—</i>			
Lighting ...	76 11 6	350 0 0	273 4 6
Choukidars and sweepers ...	152 11 0	960 0 0	807 5 0
B. OFFICE EXPENSES, PROPAGANDA ETC :—			
<i>Office Establishment</i>			
Headquarters ...	508 0 0	4,730 0 0	4227 0 0
Adyar ...	35 15 6	300 0 0	264 0 6
Servants ...	52 0 0	370 0 0	318 0 0
Printing, Stationery and Stamps ...	187 1 0	1,800 0 0	1,612 15 0
Furniture ...	81 8 0	200 0 0	118 8 0
Provident Fund ...	14 12 0	135 0 0	120 4 0
<i>Propaganda :—</i>			
Lecturers' Salaries ..	485 0 0	2,800 0 0	2,315 0 0
„ Travelling allowance	458 9 0	1500 0 0	1041 7 0
Publications ...	4 6 0	300 0 0	295 10 0
Leaflets for free distribution	76 10 0	200 0 0	123 6 0
Theosophy in India Postage	125 0 0	550 0 0	425 0 0
Indian Section Library ...	7 12 0	200 0 0	192 4 0
Auditors Fees ...	100 0 0	100 0 0	
Miscellaneous Charges ...	79 1 3	300 0 0	220 14 9
C. ADJUSTMENT ITEMS :—			
Temple Fund ...	708 13 0		
Deposits ...	466 11 8		
Advances ...	290 7 6		
• Suspense a/c ...	117 15 0		
• Imperial Bank ...	5,532 14 3		
Benares Bank ...	116 0 0		
Postal Bank ...	66 6 0		
	10,917 4 0		
	1,811 2 3		
Total Rs.	12,728 6 3		

(Continued from page 63.)

exist on the amount of dues ; and the dues have to be supplemented by donations.

A great deal has been done in the past to improve our Headquarters so as to render them worthy of our great International Society, but many necessary improvements have to be put off from year to year for want of funds.

May I ask you to bring our requirements to the notice of your members on "Adyar Day" (17th February), that day being specially intended to remind them of Adyar and to invite financial help ?

Remittances, preferably by cheque on London, should be made payable to the "Treasurer, Theosophical Society, Adyar" (no name) and sent to his address.

Thanking you in anticipation, I remain, with best wishes for 1928 and fraternal greetings.

A. SCHWARZ.

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Vol. XXV. }

MARCH. 1928.

} No. 3.

From the General Secretary

Though our touring has been temporarily cut short, I find that there is just as useful work to be done from Adyar as I could have done through touring, and in any case I have come to the conclusion that much of a General Secretary's work must be done from a centre, and that, so far as regards touring, it should normally be confined to attendance at meetings of groups of Lodges and of Federations. If one is to be truly dynamic one must be to some extent static, or to put what I mean in other words, if one is to be effectively active one must from time to time live passively and in the great Silences. Constant touring, with little intermission, would reduce effectiveness. In Australia I toured only once, and spent the greater portion of my time at Sydney, the headquarters of the Section. The case of India is, of course, different. Yet what we need in this country, so far as I can see at present, is mainly the organising of existing resources, and this ought to be able to be done from headquarters, especially with the help of the Lodge organisers and other workers, and with the existence of the two great Conferences in the North and in the South, to say nothing of the Federations. The General Secretary should be an individual bubbling over with ideas, bubbling over with enthusiasm, bubbling over with eagerness to hammer hammer his ideas into the minds of his fellow-members until these

ideas or better ones or other ones begin to be put into practice. His letters and correspondence generally must be full of fire—I wonder if mine are—and his energy must be severely contagious, so that his fellow-members soon begin to rejoice in the same diseases which gave him his place as General Secretary. I do not for a moment say that I fulfil these qualifications. But in so far as I may have any modicum of them I hope that they are catching and that they are being caught. Restless Energy is my motto for the Theosophical Society in India for 1928. Please be restlessly energetic and energetically restless.

On behalf of the Theosophical Society in India I sent to Bishop Leadbeater the following cable on the occasion of his birthday: “The Theosophical Society in India offers homage and gratitude...General Secretary.” There must have been a wonderful birthday in Sydney, and I am sure we all were present in one body or in another. Well, the time will, I hope, soon come when we shall be celebrating his birthdays with the responsible party resident in India. We must not, of course, let Australia know what we are hoping, or there will be a conspiracy set afoot by our beloved and energetic brethren in that land of the Southern Cross to withhold him from us, to smuggle him away into some backwood region where we shall not be able to find him. You do not realise, I expect, how passionately he is loved by his Australian brethren.

A very great loss has been sustained by the Society in the passing away of the noble wife of our brother Chandrasekara Aiyar, retired judge of the Mysore High Court. Mrs. Cousins has thus written of her in the public press:

A sense of desolation will sweep across the hearts of thousands of girls, women and men to-day, particularly in South India, at the tragic news of the passing away of Srimati Parvati Ammal of Bangalore. The circumstances which led to her death were the climax of the spirit of self-sacrifice which ruled her entire life. Everyone knows how she was the leader of every movement in Bangalore connected with the advancement of women and children, and throughout South India also, for she was one of the Central Committee of the Women's Indian Association. She was one of the Vice-Presidents of the Mysore Constituent Conference for the All India Women's Conference on Educational Reform, and was chosen last November as one of the Delegates to Delhi. She was undecided about coming, but the possibility

of the occasion being used to secure a Deputation to His Excellency the Viceroy about the prohibition of the marriage of girls under 16, and the service she could render that Deputation, decided her to undertake the hardships of the journey. Her husband accompanied her and they arranged to stay with friends in Delhi. The morning after her arrival she fainted while taking an oil bath and fell against the stove which badly burnt her forearm and leg. She narrowly escaped being asphyxiated. Qualified medical aid was secured at once, and although she was unable to attend any of the Conference functions we phoned her daily accounts of all that was happening and she took the greatest interest in the work. I visited her a couple of hours before I left Delhi, and she then seemed well on the way to recovery though she had two days of fever and had suffered much from the burns. That was a week ago, so the shock of her death has been quite unexpected. Her heart, her eloquence, her untiring energy, her great intelligence, were consecrated to the upliftment of her sex and her country. She has given her life, and her noble husband is sharing in the martyrdom, for the sake of freeing the girls and boys of the sufferings and wrongs of early marriage. She has gone as our representative to plead at higher Courts for Higher Powers to turn the hearts of Viceroy, Governments and men to carry out the appeal of women for immediate child-marriage legislation.

Mr. Chandrasekara Aiyar knows well our most brotherly sympathy, and we know that with great courage he will do even more than ever in the cause of Gnosophy, so that he may represent both his dear wife and himself in the outer world, remembering that she stands beside him always in the inner.

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I was not surprised to hear that the Star Camp was a very great success. Krishnaji's public utterances have clearly demonstrated even to the most ordinary perception that in him the world has one of those rare teachers who throw their pupils back upon themselves, with the gift of a sense of refreshing vigour to pierce through illusion into reality. He has brought with him the Eternal and the Simple, out of which two ingredients the Happy may issue forth. He brings Life, and it is for Life that the world is thirsting. It is of little moment whence he brings the Life, whether he is or is not the World-Teacher, or to what extent he is the World-Teacher. All who listen in the right spirit to his public addresses will arise refreshed and inspired. All who want to know will find their knowledge increased.

Unfortunately, the Camp sky was clouded both by physical rain, which led to a certain amount of inconvenience, and by the illness of our great brother Professor P. K. Telang. Professor Telang has not been well for some time, but he drives his bodies as if they were in

perfect health, and the result was that, during the course of the Star Camp he had a serious break down in health. I do not think I shall be exaggerating if I say that he is one of the ablest, if not the ablest, of members of the Society, a man of very great erudition and of great dignity and power, to whom suffering nobly borne has brought deep sweetness of character. I have had the honour of being one of his colleagues and comrades for many years, beginning in the Central Hindu College at Benares and I am with many, many others who love him dearly. We pray for his speedy recovery, though it will be some time before he is able to resume his ordinary duties, for he brings to the service of the Society very rare gifts.

The South India Conference to be held during Easter next, and over which I have been asked to preside, is going to be, I am told, a really important affair. The keynote of the Conference is to be Practical Theosophy, or Theosophy applied to daily life. It is desired to bring Theosophy down through the mental and emotional planes right on to the physical plane itself, and part of the time available will be spent in discussing the nature of a Theosophically efficient home, for which purpose a Questionnaire is being sent out to the South Indian Lodges, so that the members may be prepared beforehand. It is even possible that there may be an exhibition of a Theosophical home as some members envisage it, and plans are being prepared of homes variously priced in the event of members desiring to build. Every detail of household management will be considered from the Theosophical point of view and in the light of efficiency—a new departure for a gathering of Theosophists, I think. Then there will be, I hear, a special place for Questions and Answers, so that members may have ample opportunity for putting forth their difficulties, of no matter what nature, so long as these may be appropriately talked about in public. A special feature will be made of ladies, gatherings and of meetings for young Theosophists. A large attendance is anticipated and I wish that some of our brethren from the North could manage to come down, for it is obviously impossible to have a North India Conference at this time of year. If any can come, let them write forthwith to the Secretary of the South India Conference, Adyar. I should specially like to see present Lodge organisers and workers so that we might have a special gathering of them during and

after the Conference. We might, indeed, have at Adyar, to follow the Conference, a little Summer School of Theosophical workers. I expect the President will not be leaving India until the second week in April, so it is just possible that she may be able to give us the inspiration of her presence during part of our proceedings. Will workers who can make it convenient to attend kindly let me know?

I wrote a letter the other day to Lodge workers asking them to be good enough to tell me of the nature of their activities and of their difficulties. I have not yet, of course, received replies from them all, but from some I have had letters of considerable interest. One of the most interesting contained the following paragraph: "The leaders, or sub-leaders too, if I may say so, should get into the lives of the individual members. That is to say, there should be more occasion for free intercourse among the members. Suppose you go to a place and stay in a bungalow selected for you, and lecture in the hall and then quit the place. I should like to ask how far you have solved the particular life problems of the members, not to say of the public? Such visits are like Governor's visits. I propose that greater importance should be attached to social functions. It is through these that you can come into contact with children, with young people, who are eager to pour out their hearts, and with older members who have difficulties and troubles with regard to which they would value your counsel."

I am much inclined to agree with my friend, for I feel that if we could vitalise our members we should then vitalise the Society, and the Society would then vitalise India. Our first duty is to our members. If we can help them we are doing all the other things. I do not say there must be no public lectures, but I do most emphatically say that we must help our members to feel inspired by Theosophy, and that the major portion of the time of travelling lecturers should be thus spent. What do my readers think?

The same worker goes on to say that many of those who present Theosophy to the public in this country are not themselves really good students of Theosophy, do not really know the relation of Theosophy to ordinary everyday life. He adds that many of us who present Theosophy tend to be somewhat uncouth, perhaps untidy as to dress, and are not full of sparkling vitality. He suggests that some of us feel

we are so good inside that we do not care how we are outside. He adds that many of us do not really know how to lecture and that we do not understand the art of answering questions. Let us take these suggestions to heart and not dismiss them because they do not happen to flatter us. Any fool can be flattered. It takes a wise man to rejoice in and benefit from criticism.

Another organiser writes that during his five years' work he has formed ten Lodges and three centres, which include about 100 members. Of these, three Lodges and three centres have become dormant, and there are now only about 50 to 60 members. Really this is most unsatisfactory, and I earnestly hope there will be no more replies of a similar nature. I must admit that the allowance of this organiser is most meagre, and I cannot help thinking it would be better to have no organiser at all if we cannot pay him a living wage. Also, I am not yet quite clear, being a newcomer, as to the need of organisers at all. Ought not Lodges to do the work that organisers do? Ought not Lodges to organise their respective areas? Ought not Lodges to do for themselves all the business the organiser has to do for them? Would it not be much more useful to allocate to Lodges or Federations the money now spent on organisers? I have an entirely open mind, and am quite ready to be corrected; but I should like to hear from Lodges and centres quite frankly their views. Perhaps those concerned will kindly write to me at Adyar.

Mr. Krishnarao Ganesh, of 2148 Sholapur Road, Poona Camp, also an organiser, writes a very cheery letter in the course of which he says "I have a hobby for T. S. propaganda" and has evidently been restlessly energetic. And he wants things. He wants us to send him packets of Urdu T. S. literature especially for Mussalmans, of Christian T.S. literature especially for Christians, of Jewish literature for Jews, and he also wants literature of a Theosophical kind especially suitable for youths. Now who will help in this direction and help quickly? Who will get into touch with Mr. Ganesh on these matters. In this connection may I say that I want to publish every month in "Theosophy in India" a pageful of notes, or more, on the specific work we are doing in India among Hindus, among Buddhists, among Parsees, among Jews, among Mussalmans, among Jains, among Christians, among Sikhs, and when I say work I mean work of a Theosophical nature in these

faiths. There is a Lodge at Poona, I hear, exclusively composed of Jews. Well, we all want to know what that Lodge is doing, and other organisations like it. Will members, please, who are concerned in these specific activities kindly send to me regularly at Adyar, for the present, records of work being done from month to month?



And now about the Public Purposes Fund. We are gradually getting up speed, though I suppose we must expect that it will take a little time to warm up the engine and to push the clutch into top speed. The goal is ONE LAKH OF RUPEES FOR 1928. We must and shall get it. The Secretary of the Public Purposes Fund, Professor Bhagat Ram Kumar, M. A., and I have been hard at work and are still hard at work writing letters (1) to friends all over the country asking them to suggest to us names of brethren who may be likely to support the Fund in some substantial manner, (2) to such brethren as we receive their names. This of itself is quite a fair amount of work. Then we are making a card index of those to whom we write, for future reference, and we are considering ways and means of raising funds otherwise. Those friends who promised money to the Theosophical Educational Trust are being separately circularised regarding their own contributions, and non-members of the Society who are expected to be sympathetic to our educational work in India, now of over 30 years standing, are being asked to give special assistance, their contributions being, of course, earmarked for the educational division of our budget. Will every one of our 6,000 members very kindly bestir himself to serve the Public Purposes Fund? If everyone helps and obtains help the task will become so easy. Please do not think that because you have a General Secretary there is nothing for you to do. On the contrary the work of General Secretaries is to have work made for them by the work of the members. You do the work and we co-ordinate it for you—this is the real way. The wrong way is for us to try to do the work which ought to be done by all of you. When I say “we” I am thinking not merely of General Secretaries, but equally of Federation Secretaries and of Secretaries of Groups. So I most earnestly beg of you all to become workers for the Public Purposes Fund along the lines set forth in the January issue of “Theosophy in India,” or on any other lines that may suggest themselves to you. May I point out that appeals for the Rs. 75,000 item

in our budget, for educational work, may well be made to all and sundry? It may be made as much to non-members as to members. Indeed, a very definite organised appeal should be made for this purpose, for our educational activities are of National importance and value. Why not house to house collections? Why not benefit performances? Why not collections at meetings of various kinds? Why not deputations to the well-to-do, or special appeals to them of a suitable nature? Please see what you can do NOW. And write to Adyar about what you are doing, remitting your large collections there, too.

I have, on behalf of my wife and myself, accepted the very kind invitation of the President of the Marathi Theosophical Federation to be present at the annual gathering of the Federation, to be held at Nasik round about the 18th, 19th and 20th of May next. It will be a great pleasure for us both to find ourselves in this holy city associated with the life of Sri Ramachandra and to meet our brethren from Maharashtra, and I hope, too, many from the Central Provinces and Bombay. There are many important matters to discuss, so that the greater the number of members attending from various parts, within the limits of the accommodation available, the better. I shall not be doing much touring during the latter part of this year, as there is so very much work needing to be done from a central place, though we shall, of course, visit a few important centres. I specially hope that Theosophical workers who are unable to attend the South India Conference and the subsequent Summer School which we hope to hold from the 10th to the 20th of April at Adyar will at least try to come to Nasik, so that we may have a definite Conference of workers there to plan our future work.

I was made very happy the other day by receiving this short but pregnant note from our beloved brother Jamshed N. R. Mehta : *The Karachi T. S. has asked me especially to let you know that they are ready for any service to the Society.* Is that not a delightful note? I have immediately taken advantage of their heartfelt offer to ask them to take up certain important work.

I shall be very glad to receive copies of Federation and other Bulletins and News Sheets. I have been sent already the following excellent productions : The Blavatsky Press Bulletin, edited by Professor

H. C. Kumar, The Tamil Districts Theosophical Federation Bulletin, edited by that very live wire Rao Saheb S. V. Kanagasabai Pillai, from whom I have received very interesting reports, and . The Young Theosophist, the organ of the All-India Federation of Young Theosophists, *only Re. One per year*. Surely you will give one rupee a year to our younger brethren for their work, especially when you get a magazine each month for your donation. Please do not be backward in coming forward.

India and South Africa.

The General Secretary of the Theosophical Society in South Africa was good enough to ask me to send a message from the Theosophical Society in India on the occasion of the South African Convention to be held at Easter, April 6th to 9th. I sent the following, of which I hope my Indian brethren will approve.

G. S. A.

The Theosophical Society in India sends its warmest and most fraternal greetings to its brethren of the Theosophical Society in South Africa. As is the case in all other countries the life and progress of South Africa in no small measure depend upon the virility of the Theosophical Society in South Africa, and the extent to which it stands unitedly and strongly for brotherhood. The Theosophical Society in India has a very heavy task before it to weld the diverse constituent elements of Indian life into a great unity without the loss of any enrichment which diversity brings to the whole. Our policy for 1928 is two-fold: (1) not so much more members, but better members, (2) the vitalisation of every Lodge and centre, so that these become vigorous centres of civic activities in all appropriate ways.

Our policy is in every way to encourage our Lodges and our members to stand for goodwill and understanding wherever there arise quarrels, hatred, distrust or misunderstanding. We urge our members

to take an active part in the civic life of their country in one or other of the many fields of service open to a citizen. We ask them to remember that the only true purpose of studying Theosophy is that we may grow wise for the service of others. We therefore urge every member to put his Theosophic wisdom into practice, so that India may be the happier for the existence of the Theosophical Society in its midst, and for his individual and personal membership. We have, including the fine organisation of Young Theosophists which numbers about 2,000, a membership of 8,000, so we ought to be able to do good work. And if India, the cherished land of the Elder Brothers cannot do good Theosophical work, she is not worthy of the leadership of the world, which she has had in the past and which we venture to think she may grow to deserve in the future.

I have no doubt that your problems in South Africa are no less acute than are ours in India, but I am no less confident that the problems of South Africa will be the more speedily solved because of the existence of the Theosophical Society in South Africa. I shall be very glad to be kept in touch by you with all matters arising in South Africa affecting India, so that from time to time we may perchance, be able to help towards a better mutual understanding.

India is fortunate, and I venture to think South Africa is fortunate, too, in having the Rt. Hon. V. Srinivasa Sastri as a potent link between the two Nations. We know him well here; we respect him deeply and trust him whole-heartedly. He is one of India's great citizens, and I hope that the Theosophical Society in South Africa will take advantage of his living in South Africa, both to help him in his difficult task of making brotherhood between the countries effective, and to co-operate in any arrangements that can be made to enable him to place before your fellow-citizens the grandeur of India's civilisation and the nature of her power and purpose.

India and England

[I have been asked for a little note to our English brethren on my assuming office here. This is what I sent.G.S.A.]

I was very happy to receive through my dear brother Gardner the congratulations and good wishes of the National Council of the Theosophical Society in England on my election as General Secretary of the Theosophical Society in India, and the affectionate greetings and goodwill of the members generally. I highly value these kind thoughts, first because they come from my fellow-members of the Society in England, and second, because the work of a General Secretary in India is so very arduous that every kindly thought gives added strength for a task which is almost beyond the power of an ordinary human being. It is not that our members in India are less devoted to Theosophy, or less alert to service, but internal conditions tend to make progress slow, and there is a very vast area to be sown with the seed of Theosophy, to be watered if the seed has been already sown, or to be tilled where the soil is not yet ready for a sowing. In India there are 8,000 members of the Society, including 2,000 members of that fine organisation the All-India Federation of Young Theosophists, and we have 400 Lodges. A General Secretary needs herculean capacity to do his duty under such conditions, especially when the area for travelling is also taken into consideration.

However, I have known and have loved India for many years, and am proud once more to be called to her service, for in these days she urgently needs the eager service of all who reverence her. What I shall be able to do remains to be seen, but I shall do what I can, and shall hope, possibly at the end of the year, to hand over my office to some more competent worker, to some younger worker, as I was able to do in Australia.

We are at present concentrating on two special points for 1928, (1) To collect about £7,000 to relieve the President of her personal liabilities for Theosophical educational work in India (she has been finding £6,000 annually from friends and from her own private resources for this which I regard as a duty incumbent upon

of the Theosophical Society in India), to provide for the needs of the Order of the Star in India (for convenience the Society and the Order have decided to make a common appeal so as to save constant demands), to relieve the Treasurer of the Society, Mr. Schwarz, of the financial burden of the Panchama Schools, which he has for many years shouldered alone, to provide for the travelling expenses of the General Secretary, and to meet the deficit on our budget ; (2) to concentrate to a considerable extent upon the Theosophising of the home. We think that unless we make our private homes more Theosophical both physically and in other ways, but specially physically, we shall not be really effective in our propaganda. We are saying to ourselves in India—More members? Yes, surely. But even more, *better* members. We must Theosophise ourselves if we are to Theosophise our country. So at Easter we have a big Conference at Adyar with the task of discussing ways and means of Theosophising the home in all physical details, as well as super-physically. Plans of suitable homes, ways and means of ensuring that the home shall be fit for a Theosophist to live in, especially for a young Theosophist to live in, the nature of the best Indian devices for efficiently caring for the home—these are among the subjects for consideration. We shall have an unusual Conference, shall we not?

What we are trying to do is to be sure or as sure as we can, that the foundations are substantial. We are out this year for practical Theosophy, domestically applied in the first instance. Theosophy begins at home, even though it does not end there. What we shall try to do next year remains to be seen. Sufficient unto the day is the plan therefor.

We wish you all success in your fine scheme for bringing home to England the two great Laws: of Time, which we sometimes call Reincarnation, and of Justice, which we sometimes call Karma—the two great valves of the Heart of our world's being, Love. Without Time, without Justice, no hope, still less certainty. With Time and with Justice, certainty. While there is time there is Hope and more than Hope.

Wish us success in another aspect of the common work, and may India and Britain draw ever nearer together in closest comradeship for the service of the new Commonwealth, of which each is a mighty pillar, and to bring the whole world nearer to its happiness. God be with you till we meet again.

THE ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

**“C. W. L.’s” Birthday Celebration at
Triplicane**

DR. G. S. ARUNDALE’S ADDRESS

(The following is an address delivered by Dr. G. S. Arundale on the 17th February 1928 at the Mani Aiyar Hall, Triplicane, on the occasion of the Birthday celebration of C. W. L., by the members of the All-India Federation of Young Theosophists. Mrs. Rukmini Arundale, the President of the organisation, presided over the function.)

I have been asked to address you to-day as an old pupil of Bishop Leadbeater. I have known Bishop Leadbeater certainly for at least 40 years. My acquaintance with him, therefore, is intimate and I know full well how wonderfully inspiring he is and what an extraordinarily unusual nature his is. He is one who is essentially in advance of his time and therefore, because in advance of his time, inevitably misunderstood. He is specially in advance of his time in the direction of science. There are many scientists in the world and there is no greater scientist than Bishop Leadbeater. All that the scientists do now is little compared with what will have to be done and with that which he himself has achieved. In what direction is he—this great scientist—anticipating the future? First, he has made of himself a laboratory. Second, he has made of his senses an apparatus. The ordinary scientist will use an apparatus, but he has not to use any apparatus. He is a complicated apparatus himself. Practically speaking, every experiment that science does make and innumerable experiments that science has not been able to make he has achieved. You only have for example to look at his book entitled “Occult Chemistry” to perceive that he is doing to-day that which science will not be able to do at a very much later period. The experiment he is able to make through the apparatus of his senses, thoughts, etc., cannot be made by any instrument known to the scientist at the present time, because there is no instrument like the instrument of the human body. Sooner or later, scientists will begin to give up their outer instruments and learn to become instruments themselves. That, of course, is fundamentally

the science of yoga, and the science of yoga is a science in which Bishop Leadbeater is magnificently versed. He is able to be the accurate scientist that he is because of a very wonderful quality, the like of which no one else in my judgment possesses, the quality of being entirely impersonal. He is not particularly interested in himself. He never talks about himself; he never wants anything particularly for himself; he is not introspective. On the contrary, he is concerned with examining things with understanding, and he is able to weigh and judge those things perfectly, because, to use a psychological expression, the personal equation does not enter into his examination at all. You and I are very largely concerned with ourselves, are very largely the centres of our own circles, are mainly concerned with our reactions to outer things and with the action of outer things upon ourselves. He is not interested in himself. The outer things have no particular effect upon him in one way or another. He is interested in understanding outer things, in dissecting them, in analysing those outer things, and he is able to make this understanding true and accurate because the personal equation does not enter into the results which he reaches, so that he is one of the finest scientists you can think of. He is entirely impersonal in the investigations in which he is engaged—whatever those investigations may be—he is entirely engaged from the standpoint of desiring to know. His whole purpose in life is to know, and apply that knowledge to the service of the world. If therefore you happen to be fortunate enough to be a pupil of Bishop Leadbeater, you have as a teacher one who is supremely interested in you and knows you even better than you know yourself. Every one of us think about ourselves, think more about our virtues than about our defects, we think about ourselves that we are fine creatures, we sum ourselves up very favourably, we tend to think particularly of ourselves and do not like to be misunderstood; if any one injures us we think that it is wrong on the part of those people who injure us, we are quite sure we have done nothing which should justify such an injury. So we tend to look upon ourselves in a favourable light and not as we really are. If we are his pupils he will have no hesitation in telling us the truth about ourselves. Sooner or later we shall find that that truth is really true. Most people do not like to be told about themselves. Their friends will flatter them, and their enemies will exaggerate their defects so that neither the friend nor the foe speak the truth. But from Bishop Leadbeater they will get the truth about

themselves and there is nothing more valuable than to know the truth even at the cost of personal esteem. Because he is a scientist, he can perceive your thoughts, he can perceive your feelings, he can read you just as he would read a book. Of course, that may be sounding a little unpleasant. "I do not want to be read, I do not want other people to know what my thoughts and feelings are." Very few people have this power. It is good that you should have it provided you use the power for service and not for personal advantage. He is so impersonal and so devoted to service that anything he reads in any one he uses to the advantage of that individual. How good a thing it would be if there were more people who could see us as we are and therefore help us much more effectively than the average individual can help us who does not really know us as we really are. I therefore regard him not merely as a very great scientist who has anticipated many of the discoveries of science, but as a very great teacher, because he knows his pupils, because he can perceive the exact nature of his pupils and so can help them as can no other teacher, and he has the great advantage of being able, thus reading an individual's nature, to help him to dominate his weaknesses and to intensify his qualities. It is true that he is very erudite. He is a very learned man. There are few subjects on which he cannot speak authoritatively. There is no subject on which he cannot speak very very interestingly. But all that erudition, all that knowledge, all that accumulation of facts which he has he uses to the helping of others, to the development of character. He is a true teacher. He anticipates the teaching of the future just as much as he anticipates the science of the future. Some day we shall have throughout the world schools and colleges wherein character is the first consideration and not memory. I am afraid that in most institutions everything is subordinate to memory, everything is subordinate to accumulation of facts and character has to take its chance. We shall some day come to the point when we shall realise that an individual's character has to be moulded. If he gains courage and power to dominate his weaknesses, then he will easily be able to master any subject that he lacks. For character is essentially a power to do, a power to know and a power to achieve. In the educational institutions of the future that power of character will be of primary importance. Bishop Leadbeater begins with character. He begins with self-development. Cleanliness of the body, of the mind

and the feelings, kindness, service, goodwill, those are the qualities on which Bishop Leadbeater lays special stress with regard to his pupils. The result of that is that his pupils are clean in the physical, emotional and mental bodies. The result of that is his pupils are able to know more, to understand more, to accumulate knowledge more quickly because of the cleansing processes of the channels upon which he lays primary stress. Lastly, let me say that he is an individual of the greatest kindness and the greatest understanding. There is nothing which would shock him; whatever crime you may have committed he would understand, and he would do what he could to help you out of it. He would not say "horrible wretch, get away" which an average teacher may possibly sometimes do. That is a most desirable quality on the part of the teacher. There is nothing more wonderful than for a young man or for a young woman to have an Elder Brother like him to whom they can pour out their heart and their understanding. I wish that some of the educational authorities in Madras to-day could have a little more understanding than they have of their pupils. I have written in the newspapers my views about them. If they had got just a little more understanding there would be far less trouble than there is. I should like in many ways to see Bishop Leadbeater the Principal of the Presidency College (laughter). It would be a wonderful thing for the Presidency College though I do not know how he would get on with the Government. I do not think the Government would keep him long or the Bishop would stay there long.

Friends, our Elder Brother, whom all of us who know him reverence, is attacked by the ignorant, the foolish and the wicked. There are many, many misunderstandings. One knows how false all the accusations are, all the misunderstandings are, and one knows that some day, not in this generation but in some generation, he will be recognised as one of the greatest men that the world has produced, and the fact that he is not appreciated by the average mediocre individual is in some ways perhaps a testimony of his greatness, for greatness is rarely recognised by the average non-great individual. I am very grateful to the organisers of this meeting for being privileged to stand up and bear testimony to my own very deep gratitude to Bishop Leadbeater for all he has been to me during all these years, and to my reverence for him as a very great teacher, a very great scientist and one of the greatest men the world has to-day.

MRS. RUKMINI ARUNDALE'S SPEECH.

Mrs. Rukmini Arundale who presided made the following observations :

I have been thinking over what I should say with regard to Bishop Leadbeater, and the difficulty I find is that there are too many good points to speak about him and I do not know quite which to choose. But I will choose those which I myself have been struck with, which I have noticed while I was there in Sydney. You have heard of course that he is a very learned person. As a matter of fact, I have not found any one more learned than he is even with regard to every detail and with regard to almost every subject. I do remember well at a large gathering of Theosophists where there was a Question and Answer meeting there were some peculiar questions. One question was about something which nobody knew at all. Being very humble he said : " Well, really you know I do not know much about this, one does not hear about this." Then he will talk about it for a whole hour. That is the kind of learning he has. Being so learned he thinks he knows very little. And one thing that goes with his learning is his power of observance. Supposing he was sitting here in the chair he would just be listening but all the time noticing and watching all kinds of little details. I think, of course, observance is very necessary for learning. Quite a number of people find that he hardly talks about himself. In fact, it is so difficult for his friends to get out of him things about himself. But you will find that he is finding out all he can from you in such a clever way, and not you from him. For instance, when I went to Sydney for the first time, he tried all that he could to know from me about Hinduism, even though it is little. In that way he learnt a little from each person. So I can say that every day he is learning more. He himself has said that it is one of his principles he never lets a day go without learning at least one little thing more, and that is true. His knowledge is something remarkable. But as very few learned people are, he is the most humble person. He thinks he knows very little. Another quality that I have noticed in him is that he is so impersonal that he can enter into the spirit of any one with him. People who are really afraid to live with him do not realise how simple it is to live with him. Young people whose average age is about 14 who live with him are very happy and find him a very fine companion. Though he is teaching them yet all the time he is learning from them. While they are living with him (he is 80 years old), they do not find

this difference of age. That is a remarkable fact. I know that from my own experience. No matter how young you are he makes you happy as if he were of your own age. People do not find when they are living with him that he is so far away. I am afraid you must be expecting that, because he is more learned and we will feel small before him. But it is exactly the opposite. Young people, even a strange young man, after a few minutes can be at ease with him. Even the other day he was challenging young people to swim. He told them "I am only 80, you are 14, you cannot swim with me." He is so energetic that he is able to play tennis at this age. He thoroughly enjoyed it all. He enters into the spirit of young people and becomes young. He is simple and yet his learning is something to marvel at. His lectures are always enjoyable and not boring. He is never unpleasant, but he is full of fun and humour when he is talking. He will say something very amusing which will make people laugh and they are so witty that one cannot answer back. No matter how big he is, he is essentially simple. That is really the keynote of his characteristic. Often when I have thought of him, his erudition and his greatness, I used to think of that saying in *THE LIGHT ON THE PATH* where it says "Grow as flower does unconsciously." Well, I think he grows as a flower does unconsciously.

There is no mystery as to the qualifications of the perfect man; the steps of the path of holiness are fully described in our books, with the qualities which belong to each of them. What the Masters are, what the Buddha was, what the Christ was, that we must all some day become; we may therefore set before ourselves what is known of these great characters, and putting ourselves in comparison with them we shall see at once in how very many ways we fall lamentably short of that grand ideal. Lamentably, yet not hopelessly, for these great Masters assure us that they have risen from the ranks in which we are now toiling, and that as they are now so we shall be in the future; and whether that future be near or distant is a matter which is entirely in our own hands, and rests upon our own exertions.

Quarterly Letter from the Vice-President

OUR fifty-second Convention was a very great success. The Jubilee Convention of 1915 brought three thousand T.S. and Star members ; the Convention just closed brought together two thousand four hundred people. As many of these came a week before Convention and stayed on for a week after, Adyar was a great centre of Theosophical life and thought for nearly three weeks. The weather was all that could be desired. Except for a few temporary huts in the European division of accommodation, there was little difference between the Jubilee Convention and the Convention of 1927, so far as the special arrangements which had to be made for accommodation were concerned. As before, our Convention Committees showed that they can organize well.

The lectures this year were delivered by the President, Bishop Leadbeater, Bishop Arundale, Mrs. Rukmini Arundale and myself, and on Star Day by Mr. Krishnamurti. The lectures were under the Banyan Tree, and our loud speakers were used. The first three days, however, they did not function well ; but the last two days, after repairs, they were as efficient as two years ago. Needless to say, they are not like the magnificent loud speakers at Ommen, where there is not the slightest distortion of voice, and there is a very great delicacy of reception.

A novel attempt to break away from old methods of exposition was that on the evening of the 28th, Star Day. That evening, instead of an address by one person, there was something akin to a Platonic dialogue. Nine of us sat round the half-moon of a table with the loud speaker in front of us. Mr. Krishnamurti was in the middle, and others were grouped round him on either side. Then a conversation took place, each speaker voicing exactly what he thought concerning certain vital topics that are before us all. We called it a "symposium," and the audience of two thousand four hundred who heard it found it according to accounts received, not only novel, but also most attractive. I recommend the trial of this method of exposition. Needless to say, it has to be carefully arranged beforehand, so that there may be no confusion in the dialogue. The way we arranged for

it was as follows : one morning we met, and perfectly naturally carried on a discussion as animatedly as we normally do when we meet and discuss. The difference was that there was a stenographer taking down our discussion. The remarks of each speaker were then typed out, and we went over them carefully so as to put in any gaps which we noted ; but we made no fundamental change in the remarks made on the spur of the moment. Then, at a rehearsal, each speaker read out his part, and finally on the symposium evening, before the public, all of us did our best to be as natural in our expression as in the first discussion, though we had to read out parts into a loud speaker. The great advantage to the public was that, instead of listening to one speaker, they listened to several. Yet, the conversation was not at all rambling, but purposely directed to a definite goal in view. In the symposium, naturally many of our points were taken up by Mr. Krishnamurti, and he interposed and explained what he meant, when we seemed not to have grasped correctly his meaning. The Order of the Star will later publish the dialogue.

Our Community singing also was a great success. In the evening, under the Banyan, our 2,400 delegates and their friends sang Indian and European songs. Each was given a copy of the songs. A small choir first sang into the loud speaker each song or some verses of it ; then they sang line by line, the audience joining in ; then all sang together in unison. A most enjoyable hour and a half added to the sense of brotherhood and happiness of the Convention.

Our principal workers will be scattered in various parts of the world again. The President and Mrs. D. Jinarajadasa will be travelling to Ojai, but the date of their departure is not settled yet. I am myself leaving with Bishop Leadbeater's party for Australia, thence to Ojai, from which place it is most likely that I shall travel visiting Mexico, Costa Rica, Cuba, Porto Rico and the South American Sections. Mr. Krishnamurti starts in a month's time for Ojai via Europe with Mr. Y. Prasad. Bishop Arundale and Mrs. Arundale will be working this year in India, for the former has been elected General Secretary of the Indian Section.

January 17, 1928.

C. JINARAJADASA.

Live Lightly

Everything matters supremely, yet most things matter either less or more than we think they matter. And it is because we judge so inaccurately their matter-value that we make so many mistakes, and understand so little events and people's lives.

Everything matters supremely, for everything is Divine and is Divinely potent. Everything matters supremely, for there is nothing which is not a thread in the pattern life is weaving. Yet a thing we may call little and account of small importance has, perchance, a significance which would appal us could we realise it. On the other hand a thing which looms large in our estimation of importance may count for little in the scales of the REAL.

Power and significance are not measured by any standards at our command. Indeed, the more we grow the more we tend to revise judgments and appraisements. Things which we took tremendously seriously many years ago, things which appalled us, perhaps, or shocked us beyond words, or made us think that the individual concerned in them was either a saint or a fiend, things which then we looked upon as mountains we now look upon as molehills. We dismiss them with a shrug of our shoulders, either because we have grown cynical and have thus lost the little sense of the true value of things we may once have had, or because we have discovered new values for old, truer values, values determined more by eternity and less by time.

As we grow wiser we look to see towards what events and people are really moving, in what good direction they are tending, for we know that events and people are all driving at the good, the desirable, however much appearances may seem to belie this fact. Good and evil are, after all, relative terms, and there is no evil which is not potential good. However much evil may be at the surface, on the top, there is always good underneath. Is not evil good stirring to manifest and not yet succeeding? Is not evil good not gone right? Or shall we say that there is no such thing as evil, only good in the becoming, and we use the word "evil" when we think more of becoming than of the good?

Everything matters supremely, because everything is moving towards the good, is good in the becoming. But in our separativeness we stress the good or the becoming according to our convenience, according to our present convenience, and with little regard to the Real or to the ultimate. We are slaves of Time rather than its masters. Hence we are slaves of the becoming more than seers of the Good, and we judge things in the light of their apparent becoming, and mistake the becoming for the ultimate or for the actual.

Thus we judge, praise, condemn, criticise, brush aside, cherish, scorn, reverence, despise, with infinitely more regard to the means than to the end. In a moment we become shocked, we feel hurt, aggrieved, insulted, because we do not really *know*. There is never anything to be shocked at, to be hurt about, to be aggrieved about, to feel insulted about. Our business is with our own becoming, not with the modes of the becoming of others. That is to say, our business is with the amount of goodness in our own becoming, not with a judgment on the amount of goodness in the becoming of another.

And one thing is supremely worth remembering—our knowledge of the modes of the becoming of others is always far less than we imagine and is in all cases infinitesimal. We are always attributing motives, even the best of us ; and those motives, whether kindly or otherwise, are generally untrue. Take it for granted that whatever you believe about another is inaccurate and, unless you are a very exceptional person, unjust. We are generally quite satisfied with ourselves, or dissatisfied only in a half-hearted way, but too often critical of others—judging them as we would not dream of judging ourselves.

For a change let us live lightly, as lightly about others as we live lightly with regard to ourselves. Living lightly means taking things easily and making the best of things. Living lightly means taking things as they come and knowing that good is coming out of them sooner or later, that they are stages on the way to the good. We have not gone very far in evolution if we cannot perceive potential good in so-called "evil". We have not gone very far if we are still in the stage of being able to hate, of being able to be repelled, of being able to be shocked, of being able to be hurt. All these things may be inevitable at a certain stage, and there is nothing to worry about if we happen to be in the midst of them ; none the less they indicate a stage, and one not particularly advanced.

Let us live lightly and be content to shrug our shoulders when

the world thunders a condemnation or launches a persecution, ostracises, lashes with its scorn, crushes with its ridicule, kills with its venom. If we know how to live very lightly indeed we shall be able to do more than shrug our shoulders. We shall be able to understand those whom the world appraises in the weighted scales of its ignorance. If we live lightly in very truth we shall always understand, for understanding is the quality of wisdom as misunderstanding is the sign of ignorance.

Are we never to condemn? Persons, no. Circumstances, yes. If we think a circumstance is out of date, no longer constructive, no longer necessary to growth at the present stage of evolution, we may condemn it vehemently, unequivocally, relentlessly. Nothing is evil in itself. The word "evil" should either never be used at all or understood to mean out of date. If we are convinced that certain circumstances, habits, practices, conventions, are out of date, we render a service to the world in condemning them, no matter whether we are right or wrong. As for the persons bound by them, how little can we tell why they are so bound. They may be rightly bound. They may be ignorantly bound, unconsciously bound. It is still open to us to shrug our shoulders so far as the persons themselves are concerned even if we have good reason to know that they have bound themselves, fettered themselves, deliberately, though I wonder whether we ever could have really good reason to know this. They will free themselves in time, and our seizing hold of the fetters and rattling *them* is more effective than seizing hold of the individual and shaking *him*. Most people, though fortunately not all, are more amenable to the indirect than to the direct.

And while we are condemning circumstances, *and not persons*, let us pass in review ourselves and our own circumstances. To what extent are we ourselves in fetters, rightly bound, ignorantly bound, unconsciously bound, deliberately, slavishly bound? We are more bound than we think—all of us. To no small extent we are unnecessarily bound, foolishly bound, unrighteously bound. We have more work to do in freeing ourselves than in attending to other people. First to look after ourselves is the very best preparation for looking after others. If we do not know ourselves how much less can we know others. If we do not investigate ourselves how little are we equipped to investigate others. At best we know ourselves but little, others at best we can hardly know at all. Let us, therefore, live lightly, easily, impersonally, taking things as they come and making the best of them, taking persons as they come and making the best of them.

Theosophising the Home

It is proposed to concentrate the attention of delegates to the ensuing South India Conference largely upon the vital question of Theosophising the Home, as part of the imperative duty of Theosophising ourselves preliminary to the attempt to Theosophise others.

The Theosophising of the Home falls under a variety of heads, some of which are set forth here.

1. The plan of the Home.

- (a) The arrangement of an existing home.
- (b) The building of a new Home.

Under this head come all matters pertaining to Theosophysics, the Science of Physical Theosophy.

2. Health of the Home.

Also part of Theosophysics. The maintenance of health, the care of the sick, first aid, epidemics, sanitation, general hygiene, drainage, purity of water supply, cleanliness of rooms, etc. Exercise.

3. Beauty in the Home.

Also under the head Theosophysics. The colour scheme. Decoration, Art, etc.

4. Truth in the Home.

Under this head comes the understanding of the vital principles of growth. One would stress here not so much actual teaching or study as the leaving about in the home atmosphere of certain fundamental principles which the inmates can pick up or leave as they like. Above all it is important to avoid dogmatism, specially as regards the younger members. Let them discover their own truths.

5. Guests in the Home.

The reception of guests, and the way to entertain.

6. Music in the Home.

There is no more important feature of a home than music, a feature too much neglected. What is suitable music? How can it be arranged? Religious music,

7. Comradeship in the Home.

The relation between the various members of the family. The principle of give and take. The woman the heart of the Home—all else subordinate to her. Under this head might come the question of worship, family worship.

8. Leisure in the Home.

What are happy and useful ways of employing leisure? The art of employing leisure wisely is one of the most important of arts, and so regarded by the ancient Greeks.

9. Children in the Home.

No more important matter. Their education, their food, their sleep, their physical well-being (a department of Theosophysics), their games, their ambitions, their dreams.

10. Culture in the Home.

The encouragement of aesthetics apart from music, to which a separate heading has been given. The reading of great literature. The reading about great works of art, great deeds, the conditions of the people, the progress of civilisation. Suitable novels.

11. Citizenship in the Home.

The recognition of the Home as a cell in the civic body, physically and in all other ways. The utilization of the Home as an active centre for civic progress. The Home and other homes. The Home and its street. The Home and its village or town. The citizenship of each member of the Home, from the youngest upwards. Rights and Duties. The relief of distress.

12. Servants in the Home.

The servants as younger members of the family and the definite implications of this fact.

It is desirable that those interested in one or other of these various aspects of the Theosophisation of the Home, or the making of the Home Theosophically efficient, should meet to discuss the problem and come to definite, *practical* conclusions, conclusions which the ordinary family face to face with the ordinary opportunities and to ordinary difficulties, should be able, with a little good will and effort, to put into practice. A clear, brief report should be drawn up and sent to the undersigned as convener of this department.

Wherever possible reference should be made to statements by well-known Theosophical writers and by our Masters. The support of the various Scriptures should be quoted wherever possible. Particularly useful will be records of practical experience.

IN ALL CASES IT MUST BE CLEARLY UNDERSTOOD THAT THE QUESTION OF THE THEOSOPHISING OF THE HOME MUST BE APPROACHED FROM THE THEOSOPHICAL POINT OF VIEW AND SPECIAL STRESS SHOULD BE LAID ON THE VARIOUS DANGERS ATTENDANT UPON SLAVISH SUBSERVIENCE TO HABIT, CUSTOM AND PUBLIC OPINION. ILLUSTRATIONS OF THIS SHOULD BE GIVEN.

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There may be other heads under which important observations can be made. I shall be glad to have such. Perhaps one such head might be:—

13. The observance of Social Customs in the Home.

What social customs should be observed and what should be ignored. How should weddings be managed from the Theosophical point of view? What about the various religious ceremonies, upanayanam, etc? Pilgrimages.

I might add one more:

14. The duties of members of the Home as members of the Theosophical Society.

What do such members owe to the Society as a whole and to the Society in India? How should they organise their support, financial and otherwise? Their duty to the local Lodge. Their responsibility as regards the general Theosophising of India, specially as regards the young and women. The Home as a cell in the Theosophic body.

Please give this Note your earnest and co-operative attention. We shall spend much of the time of the Conference in South India on these various problems. We want leaders to lead the discussion and members generally to participate in it actively and constructively. We must make the tone of the discussions not so much what ought in a general vague way to be done, but what practically *can* be done by the average individual surrounded by the average difficulties.

We want one definite authority to prepare a paper on each of the above-given heads, or possibly two or more if the subject is looked at from different points of view. These papers will be printed in the form of a Transaction of the South India Conference if there appear to be any reasonable likelihood of the sale of such a Transaction, and their authors will be requested to summarise them in the beginning of each discussion. The papers must be well written and have suitable sub-headings so as to facilitate understanding. Illustrations will be useful wherever possible. The length must be definitely limited, and above all the contents must be practical. Questions will be most welcome, as these often elucidate useful information and clear away difficulties.

It is hoped that delegates will come prepared to discuss these matters, and that Lodges throughout South India will take a very early opportunity of considering them and specially of gathering information under the various heads. The views of lady members of the Society are specially needed, since the Home is centre of their activities though it should not be the circumference. The views of members of the All-India Federation of Young Theosophists will also be specially welcome, since they represent the Indian of the future and will inhabit the Homes of the future. What is their conception as to a Theosophically efficient Home?

Although this scheme is particularly intended for the South India Conference in April next, I venture to think it should form the main subject for discussion throughout India. I recommend it to Federations, Conferences, Lodges as a suitable subject for careful and constructive consideration. If and when the South India Conference Transaction materialises it may be used as a guide, and later on, when we are in possession of deliberations throughout India from varied points of view we may be able to issue an All-India volume containing contributions from many throughout the land.

I shall be glad to receive well-written papers from any friends anywhere who will be so good as to help in this work of Theosophising the Home.

ADYAR

MARCH, 1928.

GEORGE S. ARUNDALE,
General Secretary of the
Theosophical Society in India.

THE PATNA DISTRICT T. S. FEDERATION.

The Patna District Conference of the Theosophical Society held its sittings at the ancient and sacred town of Bihar Sharif on the 12 and 13 February under the presidency of Prof. H. C. Kumar, B.A., F. T. S., of Sindh, and was altogether a highly successful function. The proceedings commenced with a song, and after it was over, Hindu, Christian and Islamic prayers were offered one after the other. Babu Anandi Prasad Sinha, Chairman of the Reception Committee then read out his Welcome Address. It was short but sweet. After this, the President gave his opening speech, which was listened to with rapt attention. He explained that the first and foremost object of the Theosophical Society was to form a nucleus of the Universal Brotherhood of Humanity without distinction of caste, creed, colour, sex or race, and it was in order to demonstrate their equal reverence for all religions that they had commenced the proceedings with recitations from the sacred books of various religions. Unless tolerance in this true sense prevailed in India there could be no peace in the country, and it was the duty and the privilege of the Theosophical Society to show the way in this land of creeds and castes.

In the evening, there were two lectures, one by Swami Satyadev Bharti on the *Beauties of Hinduism* and the other by the President on the *Beauties of Islam*. It was a unique experience to hear a Hindu born and bred talk on the beauties of Islam in such learned and eloquent way, and the huge gathering consisting of both Hindus and Muslims was greatly impressed by the sincerity of the speaker. The one feeling dominant in their hearts was that there should be more lectures of this kind.

On the second day, Rev. T. B. Singh gave a speech on the *Beauties of Christianity*. It was an eloquent and reasoned resume of the best teaching of the Founder of Christianity, and it was a new thing for the people to see for themselves how all the great religions of the world were one in demanding a high standard of character in the individual, and, in inculcating Love for our fellow beings. Babu Ishwari Nandan Prasad, M. A., B. L., then gave a short

speech on "How to enter the Kingdom of Happiness." Besides these, Babu Ramashray Prasad, the energetic organiser of the Conference gave two lectures with the help of magic lantern, one on the Great Religions of the World and the other on the vital subject of Child Welfare.

URDU TRANSLATION BOARD.

During the Star Week in Benares, it was resolved to form an Urdu Publication Board with the object of translating and publishing Krishnaji's writings and speeches in Urdu. The constitution of the Board is as follows :

President : Pandit Iqbal Narain Gurtu, M.A., LL. B., Benares

Secretary : Prof. H. C. Kumar, B. A., Bandhu Ashrama, Hyderabad Sind.

Members with power to co-opt :

Prof. M. H. Syed, Allahabad

„ G. R. Saxena, B. A., Cawnpore

„ L. Krishnajas Rai, B. A., Alwar

„ L. Kanti Prasad Varma, Meerut

2. It was brought to the notice of the meeting that "The Path" had been translated in Urdu and the first instalment had appeared in The "*Zamani*" of Cawnpore. Pandit Iqbal Narain Gurtu undertook to see it published in a book form at an early date.

3. Prof. Kumar brought to the notice of the meeting that at the Feet of the Master had been translated in Punjabi and that the book was about to come out of the Press.

4. Prof. Saxena brought to the notice of the meeting that the Urdu version of Krishnaji's article "Who brings the Truth" had just been published and was being offered for sale at 20 copies for a rupee.

5. Prof. Saxena was entrusted with the translation of "Temple Talks" and Mr. M. H. Syed with that of "The Pool of Wisdom."

THEOSOPHY IN INDIA

6. The following donations were promised for the work on the spot, and it was resolved that an appeal be made for help so as to afford all brothers an opportunity of lending a hand in this laudable

Pandit Iqbal Narain Gurtu	Rs. 100/
Mr. K. D. Shahani, Hyderabad S.	„ 100/
„ Natha Singh, Khairpur S.	„ 50/
„ G. R. Saxena, Cawnpur	„ 50/
„ M. H. Syed, Allahabad	„ 25/
„ Nanwa Mal, Lahore	„ 25/
Pt. Suraj Narain Sharma, Ajmer	„ 20/
Mr. Ajodhia Prasad, Gorakhpur	„ 50/

7. Further donations are hereby invited, and will be thankfully received by Prof. G. R. Saxena, B. A. Nawabganj, Cawnpur.

8. Any brother who wishes to translate anything by Krishnaji into Urdu, will kindly inform the Secretary, Prof. H. C. Kumar. Pandit Nirmal Chandra Editor, *The Vignyan*, has kindly offered to submit a translation of "By what Authority."

H. C. Kumar.

Proceedings of the meeting of the Executive Committee of the Indian Section, Theosophical Society, held on Friday the 27th January 1928.

The letter from the Recording Secretary, Theosophical Society, informing of the nomination by the General Council T. S. of Dr. Annie Besant for re-election as the President of the Theosophical Society and asking the General Secretary to take the votes of members in good standing was read.

1. "Resolved that the necessary letters and voting papers be sent to the Lodge Secretaries and unattached members under registered cover "acknowledgement due." Also the following sentence be added in the printed letter last sent to the Lodge Secretaries and unattached members:—

" Please acknowledge receipt of these forms and take early action in the matter and let us know".

2. The letter of Mr. S. K. Parthasarathy, member of Kumbakonam Lodge asking permission to be allowed to initiate new members was read. The Committee was informed that Mr. T. Ramchandra Rao, Joint General Secretary for South had recommended same.

" Resolved that Mr. S. K. Parthasarathy be authorised to initiate new members. "

3. The letter received from Mr. Venugopal, Manager, Indian Bookshop making certain proposals regarding the granting of credit to customers was read.

"Resolved that a Sub-Committee consisting of Rai Bahadur Panda Baijnath and Mr. Damodar Prasad be appointed to go into the matter and report. "

Mr. Wagle to get the rules of the T. P. H. Adyar, regarding credit to customers granted by it.

4. The request of Mr. Venishankar Bhatt, Lodge Organiser for Gujerat and Kathiawar asking for an increment of Rs. 10/- in his monthly allowance as placed before the Executive Committee held on 11-12-27 and consideration of which was postponed till the passing of the Budget for the year 1927-28 by the Council, was taken up.

" Resolved that Mr. Venishankar G. Bhatt be granted an increment of Rs. 10/- in his monthly allowance from 1st January 1928 and that he be paid Rs. 70/- instead of Rs. 60/- ."

5. The letter of Rai Bahadur Pryo Nath Mukerjee, Secretary Bengal and Orissa T. S. Federation, asking for a grant to purchase slides for the Magic lantern was taken up for consideration.

" Resolved that the Assistant General Secretary be asked to enquire of the Federation Secretary for Bengal and Orissa, of the requirement for the Magic Lantern slides, and on receipt of the reply the matter be again brought up before the meeting. "

6. The letter of Mr. C.D. Shores dated 11th instant requesting the General Secretary, Indian Section, to grant the necessary permission for the erection of a room to the Co-Masonic Lodge "Agasthya" over the present T.S. Lodge Building at Cocanada on the same terms as were granted by the Trichinopoly Lodge T.S., to the "Vishwakarma" Lodge of Co-Masonry was read.

Mr. I. N. Gurtu explained the terms of the lease granted by the Trichinopoly Lodge to the Masonic Lodge there which was drafted by our brother A. Rangaswami Iyer of Madura. As the Trichinopoly Lodge was itself a registered body it could execute the lease itself but in the case of the Cocanada Lodge the Lodge property belongs to the Indian Section and the Cocanada Lodge not being a registered body the Section will have to give the required lease if the Council sanctioned it.

"Resolved that as the sum involved was Rs. 3000/- a copy of the deed be sent to the Secretary of the Cocanada Lodge and the members of the Council and their sanction be obtained for executing the lease on the terms contained in the draft."

8. The letter of Bishop G.S. Arundale asking for the accounts of the Temple Fund and the Public Purposes Fund to be under separate Bank Accounts and the appointment of Mr. Bhagat Ram Kumar as Secretary Public Purposes Fund was read

"Resolved that this question be postponed till Bishop Arundale arrives in Benares, and that he be informed that the above mentioned accounts were only shown as a "deposit" with the Section T.S. but the details have always been kept separate from the Indian Section accounts.

LODGES AND CENTRES FORMED FROM OCTOBER 1927 TO FEBRUARY 1928.

Place	Name of Lodge	Date of Charter	President	Secretary
MADHAVARAM	The Sree Rama Lodge T. S.	17-10-27	LODGES.	G. Venkatasubba Rao, Madhavaram, via Nidadavole.
BARCHANA	The Seba Lodge T. S.	3-11-27		Biswanath Das, V. Karaishasan, Post Barchana, Dist. Cuttack.
PIPPARA	The Rajagopal Lodge T. S.	11-11-27		K. Sivarama Sastry, Pippara.
NAGPUR	The Shree Krishna Lodge T. S.	14-11-27		G. P. Chilke.
VUNGUTUR	The Vasanta Lodge T. S.	"		Aryangala Chikitsalaya, Nagpur.
METTUR	The Mettur Lodge T. S.	17-11-27	S. Sambasivam Pillay, Contractor, P. W. D., Mettur (Coimbatore)	T. Kameswara Rao, Vungutur, via Tadepalligudem. S. Ramanujachary, Asst. Engineer, P. W. D., Mettur (Coimbatore).
PENUGONDA	The Sri Krishna Lodge T. S.	16-12-27	J. Lakshmayya, Pres. Union Board, Penugonda, W. Godavari	T. B. Venkatasubba Rao B.A., L.T., Head Master, J. K. Middle School, Penugonda, W. Godavari.

Place.	Name of Lodge.	Date of Charter	President	Secretary
ACHANTA	The Rameswara Swami Lodge T. S.	16-12-27	<i>LOGGES Continued.</i> Nekanti Dorayya, Achanta, W. Godavari	V. Ramachandra Rao, Head Master, Edward Middle School, Achanta, W. Godavari.
BASRA	The Basra Lodge T. S.	7-2-28	Khedouri E. Ani, Post Box No. 26, Basra	Haron S. Ini, C/o Eastern Bank Ltd., Basra.
MARKAPUR	The Markapur Centre T. S.	7-11-27	CENTRES T. Purna Chandra Rao, Pleader, Markapur.	A. Varadan, Head Master, High School, Markapur.
PATNA CITY	The Patna City Centre T. S.	30-11-27	Shiv Narayan Choudhry, Haji Gunj, Patna City	Ram Narain Agarwal, Bare ki Gali, Patna City.
PENUMANTRA	The Penumantra Centre T. S.	16-12-27	D. Achutaramaraju Post Penumantra, W. Godavari	M. Suryanarayana, Irrigation Gummasta, Penumantra, W. Godavari.
TOTAVALLUR	The Totavallur Centre T. S.	"	"	M. L. Narayanamurti, Supervisor, P. W. D., Totavallur, Krishna Dist.
SUKKUR-BARRAGE TOWN.	The Shanti Centre T. S.	10-1-28	R. K. Gurtu, Subordinate Engineer, Rohri Canal, Qr. No 106, Barrage Town, Sukkur, Sindh	Thakar Singh Boghraun, Draftsman, Executive Engineer's Office, Western Head Division, Barrage Town, Sukkur, Sindh.



सत्यान्नास्ति परोधर्मः ।

Vol. XXV. }

APRIL, 1928.

{ No. 4.

From the General Secretary

I do not know how to write of the passing away of our beloved Assistant General Secretary, M. B. Wagle, who has served the Theosophical Society in India for so many years with unexampled devotion and ability. His departure from the physical plane is, of course, a great loss to the Society, and his physical absence, even though it be but physical, as we all know, is a terrible blow to his wife and to their family. Physical separation is separation on the physical plane, and we love not merely the character, the soul, the real, we also love the cherished physical form itself, and this has gone from our physical eyes. However much we may know the truth of the triumph of life over death, however much we may know that death is but change, that death is growth and not loss, that death draws us nearer to each other, still it is also true that the physical form with its power of physical touch, with its physical presence, with its relation with our own physical forms, has disappeared, and there is loss, whatever else there may be. The deepest sympathy and love of us all go out to our brother's wife and family. We feel with them and for them with all our hearts, and all that can be done to help them will be done.

Yet with all this he is happy and but for the return to the loneliness of the physical plane his family is happy too, for they have

him with them in fullest measure. They and others form a little band of friends and comrades who have come down the ages together and will go through eternity together too. Who shall separate them? Naught, for they are united by the omnipotent power of a love which is growing stronger and stronger as the ages pass. So, while in one way I grieve, in another way I cannot but rejoice; for all is well with them all. But this does not touch the physical plane, where there is loss. And in brotherly love we stand by our comrades who are left down here. That our brother has peace we know, for he has won it by his selfless devotion, and if he has been taken away from work down here it is a reward for faithfulness, an opportunity to serve more nobly still. In the reward and in the opportunity his dear ones share for he and they are one. So all is well.

What a wonderful field for strenuous activity is the Theosophical Society in India. So many varied problems, so much to be done, so many difficulties, so many opportunities. The need so great, yet the possibilities unrivalled. India is a land of the most magnificent inspiration and of gorgeous destiny. Even a meagre sowing yields a bounteous harvest, and a single seed, even if cast upon rocky ground, bears good fruit. We who are sowers of seeds rather than reapers of harvests should take ample advantage of the opportunity afforded to us through access to the great spiritual granary of Theosophy and through membership of the band of sowers called brothers of the Theosophical Society in India. We are here to sow far more than merely to exist. Indeed, as we sow so shall we live. The more abundantly we sow the more fully and happily shall we live. I hope that every member of the Theosophical Society in India is eagerly seizing his opportunities, is not throwing them away by mere passive membership, by just attending meetings and fulfilling the barest obligations of his membership. Neither will he be as happy as he might, nor will India be served as she should, if he lives lazily, personally, mostly for himself and little for others. Each one of us must be actively alive, joyous in our membership and using it to the full. If each member of the Theosophical Society were alive India's problems would be solved within an incredibly short time. No force is more powerful than the united efforts of a devoted band of heroes, however small in number they may be. Every Lodge of the Theosophical

Society in India should be as to most of its members a small band of heroes, leading India, their India, from darkness to light. It can be done. It shall be done. Whatever others are doing is their business. What we are doing is our business. Let each one of us step forward on the pathway appropriate to our powers and circumstances and carry the light of Theosophy into all dark places.

There will be a very large amount of important business to transact at the ensuing annual Convention, probably to be held in Benares next December. I am going to give here an outline of some of it, so that members may have an opportunity of considering it at their leisure. We shall need much more time for all this business than we had last December, when a meagre two hours was all we had for the annual business of the Section, and even then there seemed to be some difficulty in finding enough to do.

First, there is the whole question of the organisation of the Section under the following heads :

(a) The place and function of Federations in Sectional activity, *i. e.* the place of the Federation cell, if I may be pardoned the analogy, in the Section organism. Federations have come to stay, and the more we strengthen them the better. How is this more effectively to be done while preserving the necessary co-ordinating work of the Section and its general supervisory power? The Secretary of the Central India and Rajputana Federation, Mrs Huidekoper, a most excellent official, has views on this, and I am asking her to communicate these views to us all.

(b) The work of Lodge organisers. Many Lodge organisers are doing excellent work, but to what extent ought we to need them? Ought not Lodges to be able to do their own organising work? Ought not Lodge organisers to be appointed for a definite term and not indefinitely as is the case at present? What standard of efficiency ought to be demanded from them? Personally, I am just a little doubtful about the desirability of these organisers, save either as honorary workers or with travelling allowance only, save under very exceptional circumstances and then appointment for a couple of years or so only, with liberty, of course, to re-appoint.

(c) The whole question of the financial policy of the Section. Are annual dues essential, or could we safely depend upon voluntary

subscriptions ? Personally, I am not in favour of a money qualification for admission to the T.S. even though it may be waived where necessary, though I know the difficulties in the way of free admission. But what about the constant appeals for money, both from the T. S. and from other organisations such as the Order of the Star ? Is it not highly undesirable for the General Secretary constantly to have to appeal for funds, and equally undesirable for the members constantly to be bombarded with appeals, so that they never know where they are ? Yet what is to be done ? Money is needed, and this cannot be obtained through the fees. In Australia, 1600 members raise nearly one lakh of rupees for Public Purposes in addition to all the Lodge and other dues. We must take for granted that we have to do the same, at the very least. How can this be done year after year at the least inconvenience to the members ? We really need for some years, on our present basis, a lakh and a half of rupees for Theosophical activity each year, some to come from our members, some from the general public. How can this work be organised with the help of our Lodges so that it becomes more or less of an automatic process, and as little burdensome as possible ? Many bodies, specially religious organisations, take percentage contributions from their members on an income basis, and it works extremely well.

(d) The work of the Section generally, and of the Federations in particular, in theosophising India. We should, at each Convention, arrange the campaign for the year following. We should concert with the various Federations common measures. We should have a specific note for the yearly campaigns. We should definitely arrange the Theosophical development of territory so far more or less theosophically unexplored. We should examine the nature of the Theosophical contribution to be made from time to time in the religious, educational, political, social and industrial fields ; and we should sound more definitely India's place in the international Theosophical movement. We should also promote the brotherly relation of our Society to all other brotherhood movements. The whole question of the propaganda activity of the Society needs scientific study and organisation.

(e) Then there is the official organ of the Society in India. I have not so far been able to deal with this problem, as I have not yet been in Benares. But there is not the slightest doubt that we need an organ worthier of our work, more artistic, dignified, fiery, and

so on. Can the kind of journal we need be printed in Benares? I doubt it.

(f) Then there is the question of the headquarters office. Here again I have not been able to study the situation, as my duties have kept me in the South. But when we are in Benares towards the end of the year I hope to discuss this with the members of the office staff so as to make definite proposals to the Council.

In the mean time, workers all over the country may have ideas.

Are there any other matters of importance which should be discussed at the ensuing Convention at Benares? Let us have a really constructive Convention, so that we may go forward in 1929 with greatly increased efficiency and enthusiasm.

* * *

I have been sent various Federation bulletins. I specially commend, among those I have received, the Tamil Districts Theosophical Federation Bulletin, which luxuriates in the dignity of print, and the Central India and Rajputana Federation Bulletin which is clearly and neatly typewritten. I request other Federation authorities to send me their Bulletins, so that I may know what is going on in their respective areas. The Tamil Federation President asks me to state that the full time services of an organiser are required for that Federation on an allowance of Rs. 50 per month, travelling expenses presumably extra. Applicants should apply to Rao Saheb S. V. Kanagasabai Pillai, "Moryasramam", Mannargudi Post, Tanjore, South India. Here seems to be an opportunity for a young Theosophist full of energy and zeal to win his Theosophical spurs and so to rise to higher flights of success. Who will offer?

I referred last month to a number of interesting letters I had received from Lodge workers in various parts of the country. Since then I have received many others. One well-known worker writes that among the difficulties in the way of spreading Theosophy are the following:

1. The conservatism of the people generally.
2. The fact that while our members have read Theosophy they have not lived it.
3. The daily lives of prominent members of the local Lodges are not always such as to attract the general public to Theosophy.

4. The moment an individual desires to join the Society he is immediately met by a demand for Lodge dues and for dues to the Section, and he is likely sooner or later to be pursued by other appeals. The worker enquires whether there cannot be a much more liberal dispensation from dues, and that it might lie in the power of the Federation Secretary or President to dispense with the fees.

What do other workers say with regard to these difficulties ? We shall have to discuss these and many others at the ensuing Benares Convention, and we may as well think over them beforehand.

I understand that the Karnataka T. S. Federation gathering will be held at Chitaldrug, Mysore, on the 12th and 13th May. My wife and I expect to be present as we have been invited to attend. The Karnataka is a very lively and virile part of our Theosophical territory, and its gathering should, and I hope will, be productive of something definite in the way of Theosophical advance.

To our great regret we have been unable to accept the very kind invitation of the Sind students to preside over their deliberations on the 5th, 6th and 7th of May. I have always taken the keenest interest in young India and have done all I could to contribute to their welfare. Upon them rest India's hope. The elders, or many of them, are toying with India, playing with her to suit their convenience. Only the young have that passionate love of India out of which can arise sacrifice, and as for wisdom this will come through experience. We need the youth of India, and in particular the Theosophical Society in India needs the youth of India. What are our members doing to attract India's youth to the Theosophy of the young, by no means necessarily to their own Theosophy ? Do we know what is the nature of that Theosophy which will appeal to the young ? So far as I know it is of a very different kind from that which has sufficed for some of the older members. What is its nature ? Will not the young Theosophists answer this question in their own journal so that we may have some impression of the kind of Theosophy dawning upon the new world ? Of course, Theosophy is one, but its aspects are many.

* * *

I am very happy to hear from Mr. and Mrs. Huidekoper that they are considering the possibility of establishing a really good school under their personal supervision embodying the very latest methods of education, with which both Mr. and Mrs. Huidekoper are familiar, and a

thoroughly Indian spirit. Due attention will be paid to physical, emotional, mental and spiritual education, and there will be training in the practical aspects of education, including handicrafts, music, painting, etc., so very essential to an all-round education and yet almost entirely neglected in schools in India. Mrs. Huidekoper was Principal of the Bethune College, Calcutta, while Mr. Huidekoper is a gentleman of very varied attainments—agriculture, scouting, etc. Instruction will also be available from Mrs. Huidekoper's very talented father, Mr. Janau, formerly examiner for the Oxford and Cambridge Examinations Board in England and for various other English universities. Enquiries should be addressed to Mrs. Huidekoper, South Road, Tukoganj, Indore, Central India. No parent or guardian could do better than to entrust his children to these good friends of India who add outstanding efficiency to their great love of the Motherland.

I hope the T. S. Muslim Association is receiving active support from all members. So very much depends upon the brotherly relations between Muslims and Hindus, and the Theosophical Society is one of the few movements able effectively to deal with the extremely difficult situation caused by fanatics on both sides. Many Hindus and many Muslims are far too narrow and desire to take an ell without giving an Inch. Among many there is no spirit of compromise and mutual understanding whatever. Members of the Society must carry this spirit into both camps so that members of both faiths may learn to realise that brotherhood is more important than difference and that nothing is true, really true, which gives rise to antagonism, ill-will, hatred. Information regarding the Muslim Association may be obtained from Professor H. C. Kumar, care of the Theosophical Society, Karachi, Sind. Before December next this Association should have a very fine record of activity to show if it is properly supported by us all.

“Indian Homes for India” Exhibition 1928

Patrons :

Dr. Annie Besant, The Hon'ble Mr. A Ranganatha Mudaliar, B.A., B.L., M.L.C., Sir M. C. T. Muthia Chetty, Kt., Mr. C. Gopala Menon, M.L.C, M. R. Ry., Diwan Bahadur R. Ramachandra Rao, Avl., C.S.I.

President

MR. K. NARAYANA MENON,
B.A., B.L.

Office :

THE ALL-INDIA
FEDERATION OF
YOUNG THEOSOPHISTS,
ADYAR, MADRAS.

Secretary :

PROF. C. KUNHAN RAJA,
M.A., D. PHIL (OXON)

City Address :

Joint Secretary :

MR. K. PALANI.

TOWER HOUSE,
CATHEDRAL P. O., MADRAS.

Amidst the many denationalising, and therefore devitalising, influences at work in India are those most dangerous forces—because they strike at the root of Indian life—which make so many homes in India, especially in towns and cities, places of ugliness and uncleanness. It is no exaggeration to say that there is no more beautiful home in the world than the truly Indian home, as may still be perceived here and there exceptionally in towns, and as the rule in those well-ordered villages which are sufficiently far removed from modern so called civilisation to have escaped its contaminating influences. True Indian life—largely lost in town and city—yet abides in its simple refinement and reverent beauty in many a village throughout the land.

For the most part, however, in the larger centres, India is forgotten amidst the allurements of foreign ways of living, and far too many homes are ugly caricatures of the modes of life of the West, for while India is forgotten the West is not understood, and the result may be likened to the inevitably crude production of an individual for the first time learning a new art. The ancient and beautiful Indian rules of healthful, dignified and effective living have been lost, while the more or less equally sound rules of the West are

neither understood nor followed. The result is almost universally a home which is neither Eastern nor Western, a home which wallows in ugliness and uncleanness because it follows neither the culture of the East nor that of the West.

The promoters of the "Indian Homes for India" Exhibition which will take place during Easter, 1928, in the estate of the Theosophical Society at Adyar, Madras, by kind permission of the authorities of the Society, are eager that the homes of India should once again become beautiful in the beautiful Indian way. They believe that unless the homes of Indians are Indian, India is not really India. She is but a poor, lifeless copy of a civilisation alien to her own. They believe that if India is to be truly free her spirit must be free, and inasmuch as the heart of India is the Indian home the spirit of India cannot be free save as it dwells in a home which breathes the very essence of India—simplicity, reverence, beauty.

Thus believing, the promoters of the "Indian Homes for India" Exhibition ask the co-operation of all lovers of India in their effort to make a small beginning in the direction of stressing in their practical application the fundamental principles of Indian life, of Indian life as definitely distinct from other types of life. They seek through the medium of this Exhibition to gather together the Indian ingredients of a truly Indian home. They seek to restore to the Indian home its beauty, reverence and simplicity in kitchen utensils, in furniture, in decoration, in coverings for the floor, in all apparatus and material for the purpose of maintaining the home in Indian, and therefore spotless cleanliness, in all apparatus for worship, in cloths and clothes, in pictures, in all requisites for food—including pure Indian food, and graceful apparatus for eating in Indian articles for daily use, including pencils, paper, soap, ink, pens, in musical instruments, in literature—especially that which is composed in a mother-tongue, and in all other departments of home life.

The promoters of the Exhibition ask particularly the co-operation of merchants who are engaged in Indian industries, that they will send to the Exhibition examples of their industries, both to illustrate what is fundamental to an Indian home as well as for the purposes of sale, for at Easter will be gathered in Adyar a large number of delegates from branches of the Theosophical Society in southern India to consider the very principles which the Exhibition seeks practically to illustrate.

They ask also the cooperation of members of the general public who are interested in Indian Homes for India, both to visit the Exhibition and to give financial aid, so that the Exhibition may be worthy of the cause it seeks to champion.

When Indian homes are truly Indian, then alone will India be able to utilise the freedom which is coming to her. When Indian homes are truly Indian, then alone will there be through-out the Motherland that Social Righteousness through which freedom can effectively work. It is surely not enough for an Indian Home to be Indian in its merely physical aspects, yet unless it is Indian in its physical aspects there will be no channels through which the glorious Spirit and Genius of India may fructify the land.

The promoters of the Exhibition propose to erect suitable accommodation on land provided by the Theosophical Society. Suitable sections will be available for intending exhibitors at a fee so that the cost of erection may be met. Terms may be obtained from the Exhibition Secretary, All India Federation of Young Theosophists, Adyar, Madras.

It is hoped that firms in the moffusil will participate in the Exhibition, so that each industry may be adequately represented.

The work of the future lies in the movement, and not in the hands of any particular individual who may happen to be here. Whether you or I come back to this movement in other lives depends on ourselves, and not on the opinion that anyone else may happen to have about us. None can throw us out of it if we are worthy to remain in it; none can keep us in it if we are unworthy to be part of it. And realising Kârmic law, realising the greatness of the movement and its work in future, let us join hands, whether we agree or disagree with each other on any other matter save that of Brotherhood, and go forward into the future that is unfolding before us, brighter than ever the past has shone, go forward to the making of the sub-race out of which the Root-Race shall spring under the banner of our Manu and our Bodhisatva, the mighty Ones of years and millennia to come.

The changing world.

Sidelights on Life

BY G. S. ARUNDALE.

O. H. M. S.

As one looks back upon life, all that came to one personally, all that *comes* to one personally, however exhilarating and wonderful it may be, is infinitely less exhilarating and wonderful compared with that which one has been able *to do* with the achievements, whatever they may have been. Sharing is infinitely more than gaining. It is far more exhilarating to stir than to be stirred, and the first thought that comes to one as one is stirred to one's depths by some mighty blessing, some unusual expansion of consciousness, is as to the way in which the new power can be used in the Service of the King. To be in the Service of the King, of the Supreme Majesty on earth, is the apotheosis of happiness. Hence, every added personal happiness is only a happiness, can only be a happiness, as it contributes to efficiency in His Service. The newly born Initiate first uses the Power bestowed upon him to fructify the world. His first act as an Initiate is to consecrate his new strength to service, and he has to remember this through life. No true servant of the King desires aught that he can share with no other. He will only receive that which he can give. And as he takes step after step on the Path of Holiness he realizes that this Path has been trodden by the Sacred Feet of Elders from Eternity to Eternity, is the Path of the Sun, and of all Suns. It is the Path to the Sun, for it is by travelling this Pathway that Suns are made. And the Sun is the Supreme Sharer. We are, all is, because He shares.

On Co-operation

It is less agreement that our Elders desire, and more co-operation. We cannot always agree with our Elders or equals, sometimes because we are more ignorant, sometimes because our ways are essentially different, sometimes because our particular way needs emphasizing. But we never say: "They are wrong." At the most we say that we look upon things differently. And we are ever on the alert to sense the larger Plan and to subordinate ourselves to it. If one whom we recognize as a leader, in whom we have full and complete trust, desires us to do something for the sake of the Plan with which we disagree, we should be well advised to do it, and as fast as possible to see the

wisdom of doing it. As for conscience, I wonder how far I shall be misunderstood when I say we ought by this time to have none left. Does not spiritual expediency replace conscience? And in any case conscience must be dynamic and not static. Conscience must grow, change, modify, all the time. We must always be different from what we were. Consistency is the hobgoblin of *little* minds.

The Brotherhood

The Brotherhood may be compared to a great Spiritual Bank, in which every member is a partner, and on which every member may draw according to his credit, which is larger as he enters more and more into the heart of the Brotherhood. Indeed, overdrafts are honoured to the utmost extent possible, for the honour of the Brotherhood is committed to the upholding of a brother's word or declaration; if need be, to its fulfilment. A brother's word is the Brotherhood's Law if not against the Law. The Brotherhood speaks through every brother, and if the brother speaks more than is for the moment in accordance with the facts, the Brotherhood strives to hasten events so that his word may as soon as possible be fulfilled. What a brother wants he can have, within the limits of the Law. Let him take heed as to his desires and thoughts, for in them is the Power of the Brotherhood. We must stand by each other to the fullest extent. The Master Mason's oath is less binding than the tie which unites the brethren. The Brotherhood is the nebula of a Sun in the becoming, preparing to be a Sun like unto our Lord the Sun. Or shall we call it the nucleus of the nebula which is our world?

Why Condemn?

When we see what seems to us grotesque, fantastic, impossible, ugly, let us seek out what these represent. May we not be, may our ways not be, grotesque, fantastic, impossible, ugly, to others, to those, whose ways are not our ways? Many people ruthlessly condemn certain phases of modern art, mainly because they cannot see anything in such phases, or, as they might say, because there is nothing in them. For accurate judgment we must look from the object to its creator, striving to enter into the spirit of a search which has such art for its present expression. For everywhere there is seeking, all things are modes of seeking and modes of finding, whether ours or not. We may have outgrown certain modes, or think we have. We may not yet have reached certain modes, though we may be persuaded that

we have passed beyond them. In all cases, do we perceive what an individual is driving at? Do we always perceive what we ourselves are driving at? Before we condemn, let us at least understand, for understanding means appreciation, appraising. What we cannot understand we have no right to condemn, yet generally we only condemn that which we do not understand. The more we understand the less there remains to condemn.

The Seer and his Instruments

Astronomy, because of calculations, can predict in the far distant future even minute happenings, which, from the standpoint of the ordinary individual are entirely beyond all normal vision. He accepts the predictions because he trusts the predictors, and because there are mutual confirmations. But he cannot verify.

Clairvoyants, occultists, use vision and powers beyond those of the astronomers. They make themselves into instruments instead of building material ones, and having become instruments their discerning power is far greater than that of the most powerful instrument of precision ever constructed. Then, as instruments, they observe—at first inaccurately, but so do all scientists; later with increasing accuracy.

just as the best instruments are constructed by the best labour and from the purest material, so must the best labour be employed and the purest material in the transformation of the individual so that the latent powers may become potent.

As the macrocosm, so the microcosm. The macrocosm may be known by the microcosm, because in the latter are the constituents of the former. The individual may know the Sun because he is a sun. And the more he becomes what he is, the greater grows his knowledge. Mistakes are inevitable. He sees events at wrong times. He attributes inaccurate explanations to circumstances. He perceives them in part only. He does not sort them out into constituent causes, gets them mixed. He takes for granted that which may not eventuate if unseen forces intervene, or he regards as impossible that which may happen if unseen forces intervene. He is like a baby looking upon a new world. He must make mistakes, but only through making them can he learn.

Theosophical Star-Gazing.

BY BHAGAT RAM KUMAR.

There is an old story of a great Astronomer who was drowned because he was in the habit of always gazing at the stars, and on one occasion he stepped into a deep river, while still in the midst of his contemplation. The very obvious lesson of the story we are always forgetting; especially when we are in search of spiritual knowledge, and we have almost come to believe that spirituality means neglect of the things of this world. This attitude is writ large over the history of our country, so that apparent contempt for the forms of outward physical decency and beauty has become almost a national characteristic, and a man has only to make himself one with the animals in the uncouthness, and ugliness of his appearance and his surroundings to be looked upon as a saint. As a natural corollary to this attitude, we have come to believe that no spirituality is possible if you pay attention to the things of this world.

One should have thought that the teachings of the Theosophical Society during the last 50 years would have made a fundamental difference in the attitude of our members in this respect, but it is a regrettable fact that little, if any, of this change is observable. Theosophical Star-gazing, in fact, that is to say, contemplating the beauty of the teachings of our Society, and purring ourselves into sleep in the bosom of these wonderful teachings, with little attempt made to apply them in the practical problems of life, has become almost a habit with our members, and may well explain the cause of the dormant condition of the Lodges generally and of the Section as a whole in India. No movement can be progressive if it is static; and there is little doubt that the Indian Section of the T. S. has been long resting on its oars, content with the labours of the President-Founder, and Mrs. Besant for the cause of Theosophy. There is hardly an Indian outstanding figure in the recent history of the T. S.; while the rest of our members have been even less marked in the van-guard of progressive movements than many an outsider.

The fact is that the Section has not impressed it strongly enough upon our members that every Theosophist must be an active citizen,

in the forefront of every progressive movement. Theosophy is not merely a theory of life ; it is meant to be an Art of living ; it is not merely an abstract philosophy, but concrete practice. Unfortunately, in the past, for various reasons its second aspect has been passed over in favour of the first. Perhaps it could not be otherwise. There must be aspiration before there can be even the desire for realisation ; there must be philosophy before there can be an attempt made to live up to it ; there must be star-gazing before we can desire to burst the limits of the physical. It was perhaps necessary that Hinduism be saved from the danger from the Missionaries ; and to that end Theosophical philosophy, which to the Hindu mind appeared nothing different from his own religion put in a more rational form, was perhaps indispensable. All this may be true. And yet the fact remains that Theosophy is much more than mere theory ; and to the extent that it has remained a mere theory, it has failed in its mission in India.

The reason for this conclusion is very simple. We expect much from those who have much to give ; as more is expected from a river than from a well. Theosophists undoubtedly have been given far more and deeper knowledge than the adherents of any other sect or faith. The knowledge about the Inner Government of the World ; about the existence of the Masters and the path to them, about the Fairies and Devas, about the Hidden side of Things, about the Laws of Reincarnation and Karma—all this and much more, who else can claim all this information in the world ?

Have we applied all this in our lives ? Have Theosophists taken the lead in protest against the many crimes that still go on in Hindu society—in their own homes—under the sanction of custom, convention and religion ? Believing in Brotherhood, can Theosophists maintain even for a moment the anachronism of caste distinctions and untouchability ? Believing in a common life, without distinctions, can Theosophists make distinctions of sex in the members of their own family, and still look upon their girls as so many mouths to be fed and passed on to the first comer at an age when they ought to be the delight of the home, to become mothers and wives ? Professing belief in Karma, can Theosophists continue to treat their servants, and the dumb animals, in the inhuman way that we still continue to do ?

Instances could be multiplied indefinitely to show that as a Society we have not kept pace even with the ordinary movements of reform. Social reform—why a body like the Arya Samaj has done far more than our Society. Educational reform—while we find it difficult to maintain 3 schools and 2 colleges in India, the Arya Samaj maintains dozens of schools and Colleges in the Punjab. Religious reform—we have hardly made even the smallest attempt to purify the excrescences of Hinduism, since most of our members have been content to be good orthodox Hindus all their life, in addition to being studious Theosophists to save their souls afterwards. Economic reform—there are as hard hearted Capitalists among our members as outside, and with less justification. In the political field we made some noise; but even here it is doubtful if we should have done anything if our President had not entered the arena so actively.

Can it be wondered then, that the outsider judges us less by our professions than by our practice? Can it be wondered that the most active and zealous souls, the real Karma Yogis, seek elsewhere for the scene of their activities than in the fold of our movement?

Theosophy has to give to India what no other movement can give. Through Practical Theosophy alone will come the regeneration of India. It is Theosophical teachings applied that have to solve the racial and the religious problem in our country; it is Theosophy alone that can save Hinduism from extinction; it is Theosophy alone that will solve our social problems. Other movements can tamper here and there but their solutions cannot be real because they do not go to the heart of things. Theosophy gives us the understanding of the spiritual facts of life, which are the foundations of all material facts. Hence the permanency of Theosophical solutions. India is crying for Theosophical teachings. But who is to spread them when our members are still contemplating the stars, forgetting that the only safe way to gaze at the sky is by having your feet firmly planted on the earth? A little more living of Theosophy by our members would make such a difference.

Out for India's Happiness.

Since the last Outlook was written, our President has toured the Andhra Desa visiting three (?) important centres. The heroic Andhra Districts have on the whole impressed her very well. She believes that there is ample good material available in the country ; that number of young men and women fired with zeal and enthusiasm, charged with the Ideal of SERVICE and SACRIFICE are forthcoming to respond to her call—the call to the service of our common mother—India. Her message everywhere could be summed up in the phrase “Awake ! India !” Why not we make this the motto of our movement as well ?

Several enquiries as to how best our Young Theosophist movement could be made a power vitally influencing the everyday life of the members have lately been coming in from our Lodges and Centres. This is indeed a very healthy sign of the growth of our movement. Revolt against the established and outworn usages, discontent with the existing unsatisfactory state of things and a burning desire to be up and doing with a view to make everything bright and happy are everywhere in ample evidence amongst the youth. How to direct our energies and enthusiasm towards the consummation of the aforesaid ideals is the question and in its solution lies the solution for making a better and happier India.

Conditions vary very much in different parts of this vast country. It is not safe, therefore, to give a general code of action for all our Lodges and Centres. In most cases we write and ask our correspondents to find out their work for themselves, of course, with reference to local circumstances we have, so far, been trained to lean so much upon others, upon other people's views and in not a few cases even to think along certain set lines of thought that we are, left to ourselves, unable to chalk out our own methods of work. It will, perhaps, be very well to remember that in the course of our work we will have to develop this NON-DEPENDANCE. Let us depend upon our own selves even if broken reeds some of us may be.

It is within the experience of several of us that the activities of several of our Lodges centre round a few individuals. Why should it be so? If each individual member realises that he is as much necessary for the success of the movement as any other who for the

moment may be the leader of this, that or the other activity, that but for his enthusiasm and activity the movement will be the poorer, we are sure that within a very short time our Lodges and Centres will be real centres of great Power and Happiness as they are indeed intended to be.

At no time in the history of any country or nation has leadership amongst the youth been so lamentably lacking as it is in the present time. We have a few cases here and there. But will that do? The tendency to be one of the crowd must be thoroughly over-come and the capacity to take up the lead should be assiduously cultivated. Can we not make our Youth movement a training ground for leadership? And if all our 2000 and odd members become leaders instead of mere followers, India within the next few years will be almost unrecognisable and will justly be fitted to play her roll in the spiritual leadership of the nations.

Let us, therefore, remember that Non-Dependence, Leadership with all its implications such as initiative, originality etc., are points that we have to bear in mind in planning the work of our Lodges. Thus planned we shall march on swiftly and safely, not that we may get the joy and the satisfaction of marching on swiftly and safely to our goal, but that by so doing we are paving the way that others may be happy, that others also might march on swiftly, ALL FOR INDIA'S HAPPINESS.

G. R. VENKATRAM.

GEN. SEC. A. I. F. Y. T.

Most of us, if we become serious, lose the sense of joyousness. Seriousness which is without joy, without delight, is artificial in most cases, and so must be avoided. If you cultivate seriousness with joy which springs up because you have Him in you heart, as a part of yourself, then that seriousness takes on a delight instead of turning to morbidity and clumsy expressions. When you see Him, you must see Him out of joy and not out of seriousness. You can only approach Him when you are really happy, when you are really enlightened? when you are really delighted; not through the seriousness of religiosity and a gloomy idea of spirituality. When you are really alive with joy, with happiness, He dwells in the temple of your heart.

The Kingdom of Happiness.

Public Purposes Fund

The Secretary, Public Purposes Fund, reports from Adyar that the following amounts have been received up to and including February 28th :

	Rs.		Rs.
L. H. Greg, Bezwada	20	Pars Ram Bahree, Giddar Baha	5
P. Venkataraman, Bezwada	10	H. Sakharam Rao, Madras	100
V. Aiuadurai, Bezwada	10	B. Ranga Reddy, Adyar	100
Kaleswara Rao, Bezwada	10	Baroness J. Van Issulmuden,	
A. Rama Rao, Rajahmundry	20	Adyar.	25
Jhansi T. S. Lodge	16	Madras City Lodge.	35
Madura T. S. Lodge	8	R. Madhavachari, Golden Rock.	150
Mylapore T. S. Lodge, Madras	4	C. R. Kamath, Rajahmundry.	100
A. F. Knudsen, Adyar	10	Tribhavan Nath Sapor, Ajmere	25
Nalinaksha Banerjee, Jammu	15	S. Sitaramiah, Ellore.	20
N. Krishna Rao, Madras	20	P. V. Kameswara Rao, Ellore.	5
C. S. Swaminathan, Madras	20	Dr and Mrs Arundale, Adyar.	50
Manipur T. S. Lodge	29	A. K. Sitaram Sastri, Adyar.	50
G. Narayanamurti, Bezwada	5	T. G. Krishnamurti, Gudivada	12
Q. J. Taraporewala, Meerut.	5	Edamanal T. S. Lodge.	2/12
M. Venkat Rao, Adyar.	1	J. R. Aria, Adyar.	100
Mrs V.H. Dastur.	21	A. Rangaswami Iyer, Sivaganga	50
C. R. Naidu, Ramchandrapur	5	A. V. Mouttayan, Pondicherry	100
Annoymous.	100	N, K. Molgaokar, Yeotmal.	25
T. S. Venkatraman, Palani	5	C. Mulchand, Ajmere.	25

Total Rs. ... 1313-12-0

In most cases the figures represent instalments. Mistakes in names if any, are due to illegible writing.

B. R. KUMAR.

Activities

Ramzan Id Mubarak to Brothers and Sisters of Islam !

The following are extracts from a letter sent out by a member to his Muslim fellow members on Id day:—

“Dear Brother,—Rising up early in the morning on this auspicious day I wished a blessed Id to all Muslims and asked myself what greetings of the day I might convey to my brothers of Islam in the T. S. ? The Inner Voice said, “Tell them to leave the old traditions and follow the Light of Reason and Intuition and respond to the Light which is thrown now and then in the world through the Messengers of the Great White Lodge. From there the Great Lord Mohamad came with the bright Torch Light of spirituality, simplicity, morality, unity, brotherhood. He fought against the tyranny of capitalism, imperialism, materialism, sectarianism, bigotry, intolerance, ignorance, superstition, degradation of women and their slavery and ignorance, disunion, divisions and selfishness. After the Lord’s passing away the reactionery forces undid the Lord’s work. Efforts were made through other enlightened sons of Islam to give a new turn and bring back the Light of the Lord to the people.....A few selected souls were brought to India and an attempt was made to start Din-I-Ilahi, to bring Hindu Muslim Unity through Akbar the Great and his successors. That also seemed to have failed owing to the bigotry and narrow-mindedness of the priests of both the Communities who dragged religion into politics and divided India into a number of rival communities, the evil results of which India has to bear even upto now in Hindu Muslim rivalries and quarrels. Outside India another Muslim seer, Bahaullah, appeared. He brought re-awakening in Persia and Turkey though persecuted and martyred. But still reactionery movements are dominant and create divisions and keep the Community backward. Again efforts are being made by the White Lodge through Theosophy, the Star,...but alas ! how many Muslims respond to them?...So my greetings of the Holy Day are “Theosophise Islam, raise up your women.” May you all follow the Light !”

The Blavatsky Lodge T. S., Bombay.

The Secretary Blavatsky Lodge, Bombay, has sent the following through Mr. C. B. Hora B. E. (civil), for publication.

The building work of Lodge premises is nearing completion and it will be ready for occupation in April. The style of Architecture adopted is entirely Indian. The building is provided with a terrace so that a floor could be easily added whenever convenient.

The accommodation provided is as follows :—

GROUND FLOOR :—

A lecture hall 60 ft. \times 40 ft. with a verandah 11 ft wide in front.

A library and reading room 33 ft. \times 19 ft.

A Bookshop under the staircase 16 ft. \times 12 ft.

FIRST FLOOR :—

E. S. Shrine room 54 ft \times 30 ft. with a full length verandah 11 ft. wide.

Order of the Star 40 ft. \times 30 ft.

Office and Committee Room 34 ft. \times 14 ft.

SECOND FLOOR :—

Co-Masonic Temple 60 ft. \times 30 ft. with a full length verandah 11 ft. wide.

Dining Hall 30 ft. \times 30 ft.

Dressing rooms 34 ft. \times 9 ft.

Store 22 ft. \times 10 ft.

Space has been reserved for a future lift. Each floor is going to be equipped with uptodate sanitary and electrical equipment.

The approximate cost of the building is expected to be Rs. 1,20,000/- exclusive of lift and furniture which would cost about Rs. 10,000/- more.

Gash in hand with the Blavatsky Lodge amounted to nearly Rs. 75,000/- to which were added Rs. 15,000/- contributed by Miss Khurshedbanoo Aria for the Hall in her brother's memory and Rs. 13,000/- guaranteed by members of the Building Committee. The deficit comes to Rs. 17,000/- and if lift and furniture are included, to Rs. 27,000/-

The Ananda Lodge T. S. Dharmapuri, Salem Dt.

The annual report of the one year old Ananda Lodge, Dharmapuri, which its energetic Secretary Mr. M. V. Krishnamurti has sent on to us is an interesting document giving details of what has been done but even more prominently pointing out what still needs done. A strong element of membership among the local citizens who are in no danger of being transferred, a building of its own, a well equipped library—all these requirements of the Lodge have not escaped attention and are the objectives aimed at for achievement during the coming years. Already the local M. L. C. is its chief patron and other good citizens are its members and the library has begun to materialise. Study classes and social excursions have not been neglected and the local young men's club has been helped with pamphlets and lectures. Vernacular translation of a book has been made and is ready for publication and thus the Lodge, which has not neglected the physical feeding of the poor, proposes soon to feed the intellects and the hearts of the non-English-knowing people. A business like organisation free from the sordidness that often is attached to 'business', an enthusiastic group of eager aspirants, free from the unpracticality of over enthusiastic people—that is what a Lodge of the T. S. ought to be and this report gives a promise of our soon having such a Lodge at Dharmapuri.

Purulia Theosophists at Work.

In response to the General Secretary's appeal to the strength of India's Womanhood and the fire of India's Youth, the Purulia Lodge T. S. organised a Ladies Arts and Craft Exhibition, Baby Week, Boy Scouts Rally and Camp, from the 10th to 16th February. A summary of the account sent will be found interesting :—

“First from 10th to 12th some 60 scouts from the district lived the joyous camp life, with a fine camp fire every evening. The last day some 160 scouts joined the Rally, displaying to a large gathering of spectators the usefulness and beauty of Scout craft, and ending the function with a very successful camp fire.

The Ladies Arts and Crafts Exhibition was opened on the 11th by the wife of the Deputy Commissioner, herself a Theosophist and President of the Mahila Samiti (Women's Association). The Samiti started by her during the last Ommen Congress week, is already a strong body capable of undertaking such a big Exhibition. The grounds

presented a beautiful and attractive appearance. The Scouts were in attendance courteously guiding the large number of ladies and children for whom the opening function was reserved. Men were admitted to the exhibition only later on in the evenings and had to pay an entrance fee of one anna, while Ladies and Children had free admission on all days. The exhibits, about 2000, were in amount and quality of work an eye opener to critics and lukewarm sympathisers. Even a backward part like Purulia shows what India's womanhood can achieve.

A section of the Exhibition was devoted to Maternity and Child Welfare. The coloured posters, models and various other exhibits proved most instructive. The National Baby Week Committee, Bombay, the Department of Public Health, Bengal, and the Bengal Social Service League rendered ungrudging help to make this section the most attractive and instructive. The Parents and Teacher's League of Gwalior had its publication and pamphlets kept there for sale and free distribution. Free medical advice to all children brought to the stall made this section very popular with mothers. Lantern lectures were delivered and films were exhibited on maternity and child welfare, India's place in the world, and general sanitation and hygiene.

An other section was devoted to the Scouts who had built realistic models of an ideal village and a present day village showing great insight into the problem of rural reconstruction. They exhibited also a present day market and an ideal market in miniature. These and other exhibits of the Scouts showed real creative ability and artistic workmanship.

The 13th was reserved for maternity and child welfare topics. On the 14th the ladies had games and sports, a novel feature for *purdah* ladies, who shy at first gradually warmed up to the atmosphere of joy and enthusiasm pervading the place. The 15th was the Baby Show day when nearly 500 babies competed, six prizes being awarded. The last day of the Exhibition was the 16th when gold and silver medals were awarded for the best exhibits and prizes given for sports and music competition (also held on the 16th.) The President made a felicitious speech in Bengali thanking all workers and sympathisers and drawing the attention of the ladies to three urgent local needs: (1) to strengthen the Mahila Samiti (2) to start a girl's school M.E. if not H.E.

and (3) to organise an Infant Welfare Centre. Printed copies of the speech were distributed later on in the town also.

Thus closed a unique function—the promise of a glorious future for India—assured through the strength of her womanhood and the fire of her youth. Well over 20,000 persons of all classes visited the exhibition, 4,000 having paid the admission fee. A wonderful spirit pervaded throughout—a spirit of selfless co-operation in the cause of Indian's Womanhood. Muhammedan, Hindu, Christian, ladies and gentlemen from Behar, Bengal, Punjab, Sindh, Kathiawar or Maharashtra, were all represented and joined heartily in this truly Theosophical work."

"In the main Lecture Hall stood a symbol of Truth, a miniature Temple similar to the thought-form of Bharat Samaj Puja at Adyar. One bright electric light represented "Truth" in the inner shrine while different parts of the temple were variously coloured to represent different presentments of the Truth in different faiths, representative of whom as also of the various kingdoms of nature, occupied the platform. A printed leaflet explained the symbolism and pointed out that the Lord of Truth and Love will manifest himself to us when we recognise and appreciate all manifestation."

Gaya District T. S. Conference at Jahanabad.

Babu Jagadeo Sahai reports from Jahanabad that the above T. S. Conference was held on the 4th March 1928 with Prof. H. C. Kumar in the chair. Members and friends from Gaya and Patna attended. In the morning—after prayer and welcome songs, read by Pandit Deosaran Sharma—Swami Vishwarupanand of Patna delivered a lecture in Hindi on the "Goal of Life." The lecture was impressive and the audience was very much pleased with it. The Swamiji expressed his full sympathy with Theosophical doctrines and declared that he was an "unregistered member of the Theosophical Society." Then the President spoke on the first principles of the Theosophical Society and showed the necessity of its existence. In the afternoon Mr. Bhanunjay Sahaya Headmaster, Model High School, Gaya spoke in Hindi on "Theosophy and world religions." Then the President delivered his second lecture on "the Beauties of Islam." He kept the audience—specially the Mohammedan gentlemen, spell bound and was listened to in silence. The meeting dispersed with thanks to the President and delegates.

The Madura District T. S. Conference.

The Secretary of the Madura Lodge reports that this Conference was held in Tirumangalam on Sunday the 25th March 1928 under the Presidency of Bro. A. R. Rangaswamiayar of Sivaganga. The proceedings which were in Tamil commenced with a prayer followed by a dialogue by two of the boys of the local Taluk Board School giving a short account of the objects of the T. S. There is no T. S. Lodge or centre or even a single member in Tirumangalam and the Conference was arranged to be held there for propoganda purposes. Mr. P. S. Sankara Aiyar a member of the local bar welcomed the President. Ten members of the Madura Lodge together with the T. S. Dt Secretary and the Div. Secretary attended the Conference in addition to a large number of local residents.

- (1) Lecture on Bhakti by Bro. P. S. Achariar
- (2) Questions and Answers —Bro. A. Rangaswami Aiyar of Madura.
- (3) Inner Govt. of the World—Bro. M. Naryanswami Iyer of Madura.
- (4) The New Age—Bro. A. Rangaswami Aiyar.

The proceedings were closed with a speech from the president. The Conference was a fair success and it had the effect of awakening the audience to a sense of the usefulness of the Theosophical Society in all departments of human activity.

Behar Federation.

This Federation has already held its annual session at Patna during the Easter holidays. We hope to have a short account of its achievements in the next issue.

North-Western Federation.

This Federation has succeeded in finally getting a decision in favour of holding its sessions after eight years of effort at Delhi on 28th, 29th and 30th of this month. Delhi brothers are already actively arranging things and let us hope the other Lodges of the Federation will do their share. Mr. Krishnajas Roy requests that Lodges shall try and send as many delegates as possible to enable the Federation to discuss and decide questions of Federation activities. All letters should be addressed to L. Dwarka Prasad, Teacher, Kucha Ghasi Ram, near Phool Mandi, Daryaganj, Delhi.

U. P. Federation. has had to postpone its proposed session at Mirzapur. We hope to be in a position to announce its new date soon.

Lodges Formed.

Abrama	The Vasant Lodge	14-2-28	<i>Secy.</i> Haribhai N. Patel
(Gujerat)	T. S.		Vasantashrama, Abrama,
			P. O. Amalsad, Surat Dt.

GONE TO THE PEACE

Brother P. B. Raje

Brother M. B. Wagle

Miss Anusuya Wagle has asked us to convey her and Mrs. Wagle's thanks to all the numerous friends who have sent very kind messages of sympathy to the family. She regrets she is not able to acknowledge them individually to every friend. To know that there are so many who share the affection they bear to the departed, is a great consolation to herself, her mother and other members of the family.

PROCEEDINGS OF THE MEETING OF THE EXECUTIVE COMMITTEE OF THE INDIAN SECTION T.S. HELD ON 4TH MARCH 1928.

A meeting of the Executive Committee of the Indian Section T. S. was held in the General Secretary's office on Sunday the 4th March 1928 at 9-30 a.m.

The following members were present :—

Mrs. B. Padmabai Rao,
 Prof. B. Sanjiva Rao,
 Rai Bahadur Panda Baijnath,
 Babu Damodar Prasad,
 Babu Chandra Deo Narain.

Mrs. Padmabai Rao, the Joint General Secretary for the North, was voted to the Chair.

The minutes of the previous meeting were read and confirmed.

1. The letter from Mr. Arundale, the General Secretary, dated 22nd February re' the question of inadequate salaries to Lodge organisers was read and

Resolved that Mrs. Padmabai Rao and Rai Bahadur Panda Baijnath be requested to write to the General Secretary in reply to his letter explaining the present position of the Lodge organisers.

2. The report of the Sub-Committee appointed per Resolution No. 4 of the previous meeting of the Committee re' credit to customers by the Indian Book Shop was read and accepted and

Resolved that a copy of the said report be sent to the Manager Indian Bookshop for guidance and action.

3. The reply from the Federation Secretary Bengal and Orissa to enquiry per Resolution 6 of the previous meeting re' purchase of lantern slides was read and

Resolved that the Federation Secretary be informed that as, at present, the whole question of propaganda by the present Lodge Organisers is unsettled and under consideration the question of the purchase of magic lantern slides be deferred till this matter was settled.

4. The question of granting permission to the Cocanada Lodge to enter into an agreement with the Agastya Co-Masonic Lodge for allowing the latter to erect a room over the present Lodge building was taken up. Per Resolution 7 of the previous meeting a draft copy of the agreement was sent to the Councillors, Indian Section, for approval and for sanction of the lease. The replies received approved of the draft copy and sanctioned entering into the agreement. It was

Resolved that the permission asked for by the Cocanada Lodge be granted and the draft copy of the agreement sent to them.

5. The General Secretary's letter dated 23rd February re' separating Temple Fund account from the Indian section account was read and the question as decided per resolution 8 of the previous meeting was reconsidered and

Resolved that the General Secretary be informed that the members of the Bharata Samaja at Benares are organising themselves in a Branch and that the Temple Fund money will be handed over to the Secretary of that Branch.

6. The letter from Mr. H. C. Kumar dated 24th February 1928 re' Bhagalpore Lodge property was then read and

that Babu Chandra Deo Narain, Secretary Behar T.S. Federation, be requested to make enquiries and report regarding same as soon as possible.

7. Letter dated 21st January 1928 from Mr. Balmukand Trikha and dated 26th January 1928 from Mr. Krishnarao Ganesh, Poona, asking for supply of propaganda leaflets in Hindi and Urdu were read and

Resolved that Messrs Balmukand Trikha and Krishnarao Ganesh be informed that Section Funds do not permit of undertaking such publications on a large scale. If however Lodges or individual members who feel the need of such leaflets try to collect funds and get the approved English leaflets suitably translated in Hindi and Urdu the Indian Section shall be glad to co-operate and help in the matter. Some copies of "Brahma Vidya Pracharaka Samaj" and "Naye Bandhuka Swagat" be sent to them.

8. Letter from the Secretary Marathi T. S. Federation requesting to pay to Mr. Khandekar their Lodge Organiser his monthly allowance and travelling allowance separately was considered and

Resolved that the Federation Secretary be informed that the Committee does not think it necessary to make any changes in the contribution at present made by the Indian Section towards the expenses of the Lodge Organiser.

9. The letter from the Manager Indian Bookshop, Benares, dated 29th February 1928 re' reprinting the book "Sanatana Vaidika Dharma" was considered and

Resolved that the Manager Indian Bookshop be informed that as the Bookshop has no funds the responsibility of financing the publication cannot be undertaken at present.

10. Accounts for the quarter ending 31st December 1927 were then looked into and passed.

Reviews

The first number of Cahiers de l'Étoile, the French Star Magazine.

The originality and freshness of outlook of this number are remarkable, rendering it worthy of its occasion and of the Teacher whose mouthpiece it is to be. Under the caption of Orientations, the editorial attitude to life and its problems is set out, in free verse of great beauty—"We feel the imminence of a New Reality which, on the threshold of normal human consciousness, its expressions and experiments, *is waiting*. Like a suddenly sounded Key-note, at first strange to the ear, but whose resonance by harmonious resolution is the prelude to a melody not yet heard, we perceive this new life. Who would dare to define it? It is born in each of us, unperceptible and naked, timid at first and frail, indefinable as a subtle perfume.

It has not yet created forms, but around it, spontaneously and gradually, young forms are condensing, so full to repletion with life that they become truly substantial."

Finally the appeal goes out:—

To those who want no house ;

Who protect themselves within no armour,

Who are without prejudices;

Who know not where they will go;

Who overturn their life for an ideal;

Who accept no compromise;

Who judge not by conventions;

Who search only in themselves;

To those who are slaves neither to men,

Nor to God,

Nor to their bodies,

Nor to their passions,

Nor to their duties,

Nor to their reasonings,

Nor to their desires,

Nor to what they were,
Nor to what they are,
Nor to what they intend to be,
Nor to their comforts,
Nor to their hardships,
Nor to their delights,

To those who, like ourselves, offer themselves to this Ideal,
Who will in joy establish their resolution,
Their world of happiness and of reality,
To those we say come with us !

Among the interesting contributions is a letter from the great French sculptor, Mr. Bourdelle, with reference to some sittings given him by Krishnaji last year when in Paris, for a bronze bust. Evidently he expects to create a master piece, and his artistic appreciation of his subject is fine reading. "I admire the young Master, I admire him above all, he is alone in himself an army of heroes."

Interesting too is the revelation of the sculptor's creative methods. "Two forces will be brought into play—the force of reflection derived directly from the features of the young Master, and another, I myself, presenting the image to the stars, to harmonise it with them. The action is two fold, one born from Krishnamurti as centre, and the other an impression recorded on his features by worlds near and far. I must make a study of the Master, then forget him almost, while presenting the contours of his face to all the forces that I contact in the Cosmos. I have done that only once—I think I am going to do it again. Krishnamurti is not only in his bones, in his perishable flesh—certainly the lamp is beautifully constructed, but it must be illumined by the inner light, the flame without fire, the pure flame which is the winged spirit."

M. Bourdelle must be a great Artist, and we shall look forward to seeing his handiwork.

Another article which we should like to have permission to translate deals with "The New Anthropology", especially as expounded by a learned Dutch Natural Scientist, H.M. Bernelet Moeus. Earlier devoted to Botany and Zoology, this scholar has recently been conducting researches into the natural history of humanity, and has travelled

all over the world in painstaking search of material for a new classification of the human races. This endeavour has been to gain scientific evidence on the problem whether the accepted classification of races into yellow, black and white, with all their subdivisions, would be found to correspond at all approximately with a classification based on the possession of the specially human qualities—a moral classification in short. The two characteristic human qualities chosen are altruism and self-control, and on the basis of their development the Professor has divided mankind into five types :—

1. The Uncivilised—where egoism dominates, preventing social organisation, except so far as grouping of interests.

2. The Civilised—where public spirit has grown so as to make social organisations durable, based on some amount of self-sacrifice within the community. But this does not extend to weaker peoples or rival communities.

3. The Humanised—where the motive for action has become definitely altruistic.

4. The Cultivated—where action is not only altruistic, but entirely controlled by intellect.

5. The Perfect—where self-mastery has been attained and entire altruism.

Having given many years to research along these lines, largely carried out in America where men of all colours are to be found, he arrived at the interesting conclusion that in all the grades above mentioned, the proportion of men of different colours was the same, the logical deduction being that in terms of strictly human values, the white people show no advantages over yellow or even black.

H. V.

“*Hindur Raj Yoga*” by Mr. Kalipada Banerji, Nazir, Kandi P.O. Mursidabad (98 pages, price 3 annas only.)

It is a small Bengali book on Yoga, being a translation of a book on that subject written some years ago by Mr. Ernest Wood, a well-known theosophical thinker and worker. It consists of 5 chapters with an introduction by Babu Hirendra Nath Datta M.A.B.L. of Calcutta. The first chapter defines and classifies Yoga (which, according to the

author, is of 7 kinds) and gives a short description of each. The remaining chapters deal with Patanjali's Raj Yoga, Gita's Karma Yoga and Sankaracharya's Jnana Yoga. The book gives in a simple and concise form the method of each of the above three systems of Yoga and will prove, it is hoped, a useful introduction to Bengali readers desiring to study more complete and elaborate works on the same subject.

M. L. R. C.



सत्यं ज्ञानं परमं धर्मम् ।

Vol. XXV.

MAY & JUNE. 1928.

Nos. 5-6.

From the General Secretary.

All goes well, though I am not satisfied with the rapidity of the growth of the Public Purposes Fund if we are to fulfil our obligations as indicated in the January issue of "Theosophy in India." We need about one lakh of rupees, and our figure at the time of writing these Notes is a little over Rs. 17,000. I do earnestly beg of my fellow-members that they will bestir themselves more, for only a few hundred members are responsible for this amount, and there are several thousand members all told. I do not expect much from the majority of the members, for I know well their financial circumstances, but I do expect some little response. To give nothing at all, not even one anna stamp, not even the smallest sum, is not worthy of an Indian when an appeal is made to him in such a cause. I do hope, therefore, that sums little and large will come pouring in during the next few months. They should be addressed to Mr. L. B. Raje, Treasurer, T. S. Public Purposes Fund, Theosophical Society, Adyar, Madras, S. Please do not remain silent. There is no one who can give nothing at all.

* * *

The passing of our good brother Wagle has been the subject of very much regret throughout the Section, for he was beloved by all. I am glad that Mrs. Wagle and her children will be able to remain in Benares where they have for so long been doing such good work. The Executive Committee has requested them to accept free quarters

in the Headquarters Compound, to which request they have kindly acceded. To take the place of Bro Wagle the Executive Committee has been fortunate enough to obtain the consent of Rai Bahadur Panda Baijnath to act as Assistant General Secretary until the end of the year. The Section is to be congratulated on his willingness to serve, for he combines practical business efficiency with very sound wisdom. Rai Bahadur Panda Baijanath has been in Adyar in connection with business and the Summer School, but will be returning shortly to Benares to take up his duties.

Your General Secretary is still stationary in Madras, which is to say that his duties keep him in Southern India. As a matter of fact, the President, specially with the reincarnation of *New India* as a daily and with many other duties, has had to impound my services as her Personal Assistant, in addition, of course, to my other duties ; and I am doing what little I can to help her. I felt sure that the Theosophical Society in India would have no objection to my accepting this honorable office, since the President of the Society is the very real heart of the Society, and if we can help that heart to beat with less fatigue the whole system becomes invigorated. I am very glad to say that Dr. Besant is very well, despite the enormous added strain of the re-establishment of *New India* as a daily Journal. How she does what she does I do not know. Being a comparatively lazy person myself, I cannot, perhaps, be expected to know. But at practically 81 years of age to be responsible for what she is responsible is a miracle if ever there were one. When people say to me that there are no miracles these days, I reply that there is one under their very eyes—Annie Besant. By the end of May she will be leaving for Europe—returning we hope by the end of August. In London she is delivering a very important series of lectures in the Queen's Hall on "An Empire of Force or a Federation of Free Nations," and wherever she goes she will be lecturing on India. She will probably attend the Ommen Camp, and then will return to India to direct the work in this part of the world. Wish her Godspeed, friends. You might, each Lodge might, send a telegram to her care VANNIVAS, BOMBAY, to reach her in the last week of May, with the words : Godspeed to India's noblest servant.

I have not heard from other Federations, but I can vouch for the great success of the South India Conference at Adyar. There was a record gathering of members. The President took part in the proceedings. And the business, as you are aware, was unusual. From morning to night we theosophised the home, and a most valuable series of addresses were given, most of which have been seized by the Editor of *New India*, but will be published by the South India Conference as a Transaction. Dr. Besant was immensely pleased with the Conference, as showing a valuable new departure. And she was particularly struck by the Indian Homes for India Exhibition organised by the Young Theosophists. A number of Swadeshi firms participated in the Exhibition, and each received a certificate of honor, signed by the President of the Theosophical Society and of the Exhibition. Sales were excellent, and the firms exhibiting are already enquiring when the next Exhibition will be held. As a matter of fact, we propose to hold the next Exhibition next year, probably about the same time. The huts were constructed under the supervision of Mr. T. C. Anantarama Aiyar, who was responsible for the famous Scout Village some years ago, and gave complete satisfaction. Electric light was laid on to each stall. There were lamp-posts in the "village," policemen walked about with dignity, and crowds came from Madras to see and to buy. Additional to the Exhibition was a Model Home which attracted great attention and criticism both favorable and unfavorable. This Model Home has made Madras think. Some said it was by no means model. Others saw this, that or the other flaw. But all, because of it, were impelled to think as to what should be the nature of a model home, so we are one step nearer to the Indian home becoming model. Adyar is now in the midst of an E. S. T. Camp, the Camp which was to be at Madanapalle, but which was transferred to Adyar for convenience. This, too, is proving most useful.

Our Lodges in Southern India are bestirring themselves about two things: first, the Public Purposes Fund, specially as regards the obtaining of subscriptions from non-members of the Theosophical Society for the purely educational part of the work, second, the support of *New India*. Now I do most earnestly trust every member of the Society either subscribes to the daily edition himself or is a member of a *New India* Circle, which is a little group composed of a few congenial spirits who together subscribe for a daily copy of *New India* and discuss the leading articles, so that they may know how the fight for

India's Freedom and Brotherhood is being waged. I print elsewhere in this issue the Appeal for education issued by the Tamil Districts Federation and my own letter to friends urging them to subscribe to the daily issue of *New India*. I need not repeat here the arguments in favor of subscribing; but I shall be considerably astonished if members all over India do not form *New India* Circles to study *New India*, to discuss its policies, and to help it forward in every possible way. Such Circles are in course of formation abroad. They must be established at home. These Circles may be either large or small, but they will be officially registered at *New India* and any help they need will as far as possible be given to them, not financial but informative. What *New India* asks from such Circles is *New India* propaganda. What such Circles can expect from *New India* is answers to questions, special information that may be needed, and so forth. Such Circles will be agents of *New India* everywhere, and *New India* in turn will help all it can. Subscriptions and advertisements will be specially welcome. I publish the rates for these elsewhere.

Readers of *Theosophy in India* will remember that in a previous issue I asked for information about various movements within the T. S. which dealt with the great religions, and I particularly asked about Islam. I now find to my astonishment that the T. S. Muslim Association, of which the President is Nawab A. Hyder Nawaz Jang Bahadur, Finance Minister to H. E. H. The Nizam of Hyderabad, has myself as Secretary fortunately, not in my individual capacity but as General Secretary. Fortunately, too, there is an Organising Secretary in the person of Professor H. C. Kumar, Theosophical Society, Karachi, than whom there could be no better organiser. Still it is quaint that I ought to have asked myself about the Muslim Association. I am very proud to have this little link with Islam. I shall try to strengthen it. Friends of Islam, and there should be very many in the T. S., should write to Professor Kumar for particulars and literature.

May I ask members of the Society to lend a helping hand' to the Young Theosophists in the matter of their monthly Journal *The Young Theosophist*. This little Journal, well produced and full of good matter, costs but Re. 1 per year, post free. Breathes there the man, or woman with soul so dead that he or she can resist sending one rupee to the Manager, *The Young Theosophist*, Adyar, Madras, so as to receive the

journal month by month and to help a good cause? The young Theosophists in India are 2,200 strong, but they are practically 2,200 weak so far as regards money, so we wealthy elders must help. My wife and I take one hundred copies per month which we distribute here and there. Who will take fifty copies a month, twenty-five, ten, five, one?

I heartily congratulate my brethren of the Punjab on their determination to erect a suitable headquarters building for the Lahore Lodge. They are ambitious enough to want to collect Rs. 50,000 for the purpose, and send me the following letter for publication :

"You are aware of the noble uplifting work of the Theosophical Society, which works for the unity of humanity and for the uplift of fellow brethren, starting and helping them on the path of better citizens and developing the spirituality latent in them, in short rendering service for this world and the next.

"You are also aware that the Society is lacking a home in the Capital of the Punjab and no work can proceed satisfactorily and permanently without a proper Lodge, where meetings may be held, lectures delivered meditations performed quietly, and where a library may be housed, innocent amusements provided for the young and all the multifarious activities of the Society carried on with continuity.

"It is with this object that we seek your liberal donations to give a helping hand in the building fund and to see the building grow and the work of the Society flourish, as is the case in other theosophical centres. You have often and often given funds towards charity of various forms but we take the liberty of inviting your attention towards an object in which your charity will live ever so long and will keep on growing from time to time. We require at least Rs. 50,000/- to be able to erect a building suitable for the Lahore Lodge

"We are sure you will take a keen and practical interest in the development of this project and will help this Lodge to become a centre wherefrom good may radiate to all parts of the Province for the service of humanity by your generous helping hand.

GOPAL DAS M. L. C.—President.

MANAWAN MAL, Advocate.

BHAI MANOHAR LAL.

PREM NATH, Secretary Building Fund.

KHAZAN SINGH (Rai Sahib)

I think of the contributions which I might have expected from Lahore at any rate for the Public Purposes Fund, but I agree that this other work is more urgent, for Theosophy in the Punjab must be as strong as we can make it. I believe, indeed that the solution of the Hindu-Muslim problem depends in no small measure upon the extent to which Theosophy is able to make its way in Islam as well as to exercise its mellowing influence in centres in which communal friction is strong, as I am afraid is the case in the Punjab. So all good wishes to the Rs. 50,000 Fund.

*
* *

This issue of *Theosophy in India* will be for May and June, so that our workers in Benares may have some relief from office work which must be very strenuous indeed under the climatic conditions in which they are at present living. The next issue of *Theosophy in India* will, therefore, appear on July 15th in Benares,

A SCHEME TO FINANCE THE INDIAN SECTION OF THE THEOSOPHICAL SOCIETY AND ITS ALLIED ACTIVITIES.

[To the Editor, Theosophy In India.—I beg to submit the following scheme for publication in "Theosophy in India" with a view to find ways and means for the Theosophical and other allied activities in India. Criticisms, amendments or other schemes be invited with a view to enable the Indian Section to decide on a definite course of action from next year onwards.—M. Subramania Aiyar.]

I. THEOSOPHICAL PROPAGANDA.

(a) *Adyar Head-quarters*:—India is immediately and in a very large measure mostly benefitted by the location of the International Head-quarters of the T. S. in this part of the world. We Indians, contribute the least for its upkeep. The present contribution of eight annas for each member is not sufficient to keep and maintain an estate of about 300 acres in a clean and beautiful condition. It should not be forgotten that flower gardens, roads, and annual repairs are not productive of any return.

(b) *Indian Section Head-quarters*:—Benares is another centre of our activities in India and must be kept up in a state of efficiency, organising work in new fields where Theosophy has not made any definite progress.

(c) *Federations*:—These need financial help in their adventure of autonomous working.

(d) *Lodge Activities*:—There must be provision to keep the place clean and to provide for a small library.

II. ALLIED ACTIVITIES.

(a) *Education*:—I take it that Madanapalle will eventually be merged into the World University which would be an international concern. Our immediate concern will therefore be to maintain :

1. An ideal College and High School in the South taking the Guindy School and College as the basis.

2. An ideal College and High School in the north taking the Benares Institution as the basis.

3. Panchama School.

(b) *Star Work*:—This Institution is purely maintained by voluntary donations.

Guindy National College and School would need Rs. 25,000 in addition to the grant and school fees. Benares College and High School would similarly require a sum of about Rs. 20,000. The Panchama School will need at least Rs. 5,000. The Star Work will require a sum of Rs. 10,000. Total Allied Activities Rs. 60,000.

My humble suggestion is that each and every member *rich or poor, man or woman* as well as an *Young Theosophist* in full recognition of his or her primary responsibility to the T. S. takes upon himself or herself the sacred duty of either *directly* or *indirectly* causing a minimum sum of Rs. 21 to be brought into the treasury of the Indian Section taking care that the money collected from the public is always ear-marked for educational work. The sum of Rs. 21 is to be distributed as follows :—

I. T. S. Propaganda.

(a) Adyar. Re. 1

(b) Benares Rs. 3 (Excluding Annual Dues to Adyar)

(c) Federation Rs. 3 (Excluding Annual Dues to Benares and Adyar)

(d) Lodges „ 4 (Excluding dues to a, b and c.

II. ALLIED ACTIVITIES,

(a) Education Rs. 8

(b) Star „ 2

Total Rs. 21

In my experience of travelling in India, Burma and Ceylon I have always found the poorer people ready to make sacrifices in money, in kind or in service. Whenever such questions are mooted out, it is the richer people who take the brief on behalf of the poorer of their inability to pay. We are told the poorer people are very enthusiastic and if they could use this enthusiasm by utilizing a couple of hours every week to collect for educational work from merchants and rich people of their locality even at one Pie from each person it is not difficult to make up a sum of Rs. 21 in 52 weeks. In marriage and other occasions people offer *Sambhavas* and no Theosophist need be ashamed to ask for *Vidhya danam* for educational work. There are several ways to find this money. If there is a will there is sure to be a way. No Theosophist should feel happy till they have discharged this primary responsibility for Theosophy, Education and Star Work in India.

M. SUBRAMANIA IYER,

T. S. Worker.

The Call of the Motherland

Dear friend,

The accompanying "*Call of the Motherland*" will irresistibly appeal to you. I know you will determine to respond to it, even at some sacrifice. You will agree with me that it is not a question of already subscribing to a newspaper, or of the foreign or home news being out of date if you live some distance away from Madras. If "*New India*" were a newspaper like any other, these reasons would justify you in declining to become a daily subscriber. But you know full well that "*New India*" is different, for by subscribing to "*New India*" you have the inestimable advantage of being in daily direct touch with the record, largely written by Dr. Besant herself, of this last phase of India's fight for freedom—a record written by the world's greatest statesman and warrior in the very midst of the fight in which she herself leads the forces that make for righteousness. You will be reading history written by the maker of it as it is being made.

Day by day you will feel the inspiration of her genius, her fire, her soul-stirring leadership, and your personal life itself will thereby become more purposeful, more peaceful, happier: this apart altogether from the joy you will experience in being associated with her in this magnificent service to our Motherland.

For your own sake as much as for the sake of India's service fill in the subscription form without delay, become a yearly subscriber, or if more convenient subscribe for a shorter period and then renew subscription. Hasten to be among the first five thousand subscribers to "*New India*". The crowd will follow in due course. You will want to lead. Therefore, fill in the subscription form, make out your money order. You will reap a fine reward.

Fraternally,
GEORGE S. ARUNDALE.

The call of the Motherland.

For nearly a hundred years India has been preparing for the renewal of the age-old majesty which made her the great Mother of the old world and shall make her the mighty Mother of the new. Arising from her long recreative sleep she called to the service of her regeneration great sons and daughters, great movements, great forces, that through these might pour the fructifying streams of her new life.

In eager homage came Ram Mohan Roy, came Dadabhai Naoroji, came Gopal Krishna Gokhale, came Dinshaw Wacha, came two great foreign sons—Hume and Wedderburn, and came the Indian National Congress. And since those early times of darkness, in which these valiant first-born fought with magnificent courage for a goal they knew to exist, but which they could not see, happy to sow the seed that the harvest should be sure, movement after movement, patriot after patriot, has been ranged under the flag of India's freedom.

d now victory is within sight. India is on the threshold of her nascent Nationhood. The darkness had fled before the Dawn. How prophetic were Gokhale's words when he nobly said that while those of his day could only serve India by their failures, those who came after them would have the easier path of serving her by their successes.

Among the forces laid at India's feet in her fight for freedom was *New India*, which saw the light on July 14th 1914, made Home Rule a practical political proposition instead of a far-off dream, and helped to carry the fight for Freedom to its penultimate stage, striking hard blows and receiving them, knowing no interests save those of the Motherland. And into the arena stepped the heroic figure of Gandhiji, arousing India to a spirit of eager sacrifice, showing to an unrivalled extent the unity of National life, and turning her from secret conspiracy to open defiance of tyranny.

Its work temporarily done *New India* too rested as India has rested, a weekly edition alone remaining to maintain the service unbroken; and in the meantime India prepared for that final stage of her mighty Awakening which was to place victory at last within her grasp. Quickly events hurried forward, and all who love the Motherland have watched with deepest joy the advent of a great Unity within, largely the result of intolerable pressure from without.

Thus has come earlier than was expected the final stage of the Awakening, and as India so magnificently bestirs herself to make her

Freedom sure, so does *New India* once more come forward to be the standard-bearer in the forefront of a struggle which shall have a glorious and pre-eminent place among the great epics of history.

On April 10th, 1928, the daily publication of *New India* will be resumed, and without fear or favour, each issue will summon all the sons and daughters joyfully and enthusiastically to seize the magnificent opportunity her Rishis are offering them of raising her to her rightful place among the 'nations of the world—free, respected, mighty.

Relentlessly will be pressed India's just demands. Fearlessly will her rights be claimed. And to such ends *New India* will ever insist that only as individual interests of whatever kind are ruthlessly but happily subordinated to the crying needs of India as a whole is there certainty of early triumph.

Thus does *New India* answer, as the Motherland once more calls her children to urgent and united service—the last call she should need to make in the present struggle, if we are worthy of her.

Will *you* not help to make possible once more a service similar to that which, as India knows, *New India* was for many years proud to render towards making Home Rule a practical political proposition?

Will *you* not help *New India* to fight for the early establishment of India's National Constitution, for the charter of her Liberties?

Will *you* not help *New India* to secure to the Motherland her rightful place in the world—free at home, mighty abroad?

You may personally have little opportunity of giving to India the service you would fain offer her; but if you support *New India* you will most effectively be serving our cherished Cause. Give *New India* the weapons, the means, and the Rishis will see to it that the Cause triumphs.

You are asked yourself to become a subscriber without delay, and help your friends to realise that every subscription to *New India* is an act of patriotism, an act of service to Motherland, for *New India* has ever existed, and will continue to exist, but to serve India, has never allowed, and will never allow, any considerations whatever to stand between her and this duty, which is the sole reason for *New India's* existence.

You will find in the pages of *New India* matter of deep moment. No problem of general interest will be left unchampioned, no evil of common concern will be left unexposed, no useful information will

be left unchronicled, so far as space and other considerations permit. *New India* will be international in character as well as National, and will have well-informed correspondents in the principal centres of the world. Thus will *New India's* readers be kept abreast of the growing and changing life throughout the world. Yet these, however important, will never be permitted to obscure the main issue, the Cause of causes, the supreme objective of *New India's* existence, the Freedom of India; and daily you will read of the course of the final stage of struggle, daily you will be told what you can do to help, daily you will read records of victories won or of defeats suffered—for defeats are as necessary to triumph as victories—daily you will watch the Motherland draw nearer and nearer, now slowly, perhaps, now swiftly, but ever irresistibly, to the glorious end.

Will you not, then, subscribe to daily edition of *New India*, so that you may have your share in the service of Motherland, and may yourself have the happiness to know that your own subscription, and every subscription you are able to gain from your friends, is helping India towards her goal?

New India

SUBSCRIPTION RATES

				<i>Madras Town</i>		<i>Muffasal</i>	
				In advance		In advance	
				Rs.	A.	Rs.	A.
Yearly		20	0	22	0
Half-yearly		10	0	12	0
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Monthly		1	12	2	0

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More than 1,000 special arrangements,

Be Straight with Yourself

Do you want people to agree with you
Or to disagree with you as subordinates
 cringingly disagree with superiors ?
Or do you want people at all times to
 tell you frankly the Truth as *they* see it :
Now which do you really want ?
Many people who pride themselves on a passion for truth,
Who are strong and uncompromising
 for the truth as *they* happen to see it,
Often do not like other people to bring
 near to them truth as these see it,
They are very tolerant of truth in the abstract,
 and are stalwart for the truth as they see it ;
But they are intolerant of truth which challenges their truth,

Have you thought whether people
 have to be tactful when they approach you ?
Have you thought that perhaps you
 hold your own truth so aggressively
That people fear your iconoclastic denunciation
 of truth they hold as sacred as you do yours ?
Have you thought, has it occurred to you, that people
 round you may be afraid to tell you their truth ?
Which is as much as to say that they
 are afraid of telling you *the* truth,
Has it occurred to you that the truth
 you know is the truth for you,
But by no means necessarily the truth
 for others, however true it be ?

Have you thought whether the greatest devotion
 to truth may be both the holding fast to your truth,
 And the active encouragement of others to hold fast to their
 truth even if this truth be the negation of yours ?
 Is it not true that you cannot expect people to be enthusiastic
 about your truth if they are enthusiastic about a
 different truth ?
 Have you examined to see how far intolerance
 is an ingredient in your devotion to your own truth ?
 Are you at all intolerant of the beliefs of others especially
 when these are in sharp contrast to your own ?
 Just as others may be intolerant of your truths, especially
 when these are in sharp contrast to their own ?

* * *

Have you thought that because you can
 say " I know " and know that you know,
 It does not follow that others know too,
 or that they can know or even ought to know ?
 If you blame others for not knowing what you know you may
 in fact be blaming as it were a child for not being old,
 Or indeed you may be blaming wise people
 for not being ignorant that, too, is possible surely.
 What you are absolutely certain about,
 knowing you will never change,
 May as time passes be modified out of
 all recognition, or may be cast aside.
 You may grow to the place where some around you
 already are so far as a specific truth is concerned.

* * *

Has it occurred to you, as you find many around you
 in such wonderful and cheering agreement with you,
 That some of these may agree with you more
 because it happens to suit them to agree with you
 Than because they are as convinced of the truth as you are ?
 Some will be in the mood for personal
 reasons to agree with you today
 And to disagree with you tomorrow for other personal reasons.

ALL OF WHICH IS TO SAY THAT WE MUST
ALL TRY TO FIND OUT OUR TRUTH
FOR OURSELVES
AND THAT WE MUST HONOUR OTHERS FOR
SINCERELY BELIEVING THEIR TRUTHS
JUST AS WE MUST BE RESPECTED
FOR BELIEVING OURS
WHAT WE KNOW IS OUR FOUNDATION,
WHAT OTHERS KNOW IS THEIRS,
LET US STAND SHOULDER TO SHOULDER
ON OUR RESPECTIVE FOUNDATIONS,
BE THESE AS DIVERGENT AND AS
CONTRADICTORY AS THEY MAY,

White Lotus Day

The White Lotus Day must have been celebrated by Theosophical Lodges all over the world on the 8th May. It is a unique indication of the memory of one who, throughout her life, was branded as an imposter and charlatan.

Theosophists must take heart when they reflect upon the gradual triumph of a movement which had so much against it at the start. It is not quite easy for us to realise the general atmosphere of the world into which Theosophy was born and the kind of re-action that it produced upon the minds of the generation then living. In the West it was looked upon as a fantastic dressing up of the exploded mythology of the East ; while even here in India, the home of ancient occultism, the orthodox looked upon it with suspicion and jealousy as a desecration of their age-long guarded secrets and the products of the new education rated it as an attempt to revive all their old superstitions. Only the few who had a genuine touch of the ancient mysticism, unfettered by too narrow an orthodoxy responded to the new impulse.

It is interesting now to look back at the various stages through which our movement has passed. In the beginning it was surrounded with mystery and marvel: members of the Society were looked upon as people dealing with invisible worlds and occult forces, and the degree of one's success was measured by the amount of psychic knowledge and experience obtained. If we turn over the pages of the old numbers of the "*Theosophist*," we shall find what an amount of space was devoted to a discussion of occult themes, to a comparison of the occult traditions of various countries, to discussions about the various methods of psychic unfoldment. This tended to give the Society an exclusive and esoteric character, which still clings to it in the eyes of some.

With the passing away of Mme Blavatsky and Col. Olcott, and the emergence of Mrs. Besant, a new force came to the front. Our present president, by her long and respected record of public service, commanded an amount of consideration which had never been extended to Mme Blavatsky, and with her accession to leadership, the movement became exceedingly popular in India. Her recognised and respected position, her matchless eloquence, her advocacy of Hinduism and vindication of its ancient wisdom, all combined together to draw the more thoughtful Hindus towards her, while, at the same time her catholic appreciation of other faiths checked the growth of any narrowness or fanaticism such as we find in some other movements of Hindu revival.

The older generation of Theosophists still remember the enthusiasm for ceremonies and philosophic studies that prevailed during the earlier years of Mrs. Besant's preaching. Even the orthodox were to some extent reconciled, and found in her advocacy of the ancient Hindu life a powerful armoury of weapons for their own use. The general suspicion against Theosophy began to abate, and at this time many thoughtful Indians began to join it.

But placid rest is not for a growing movement. Soon Mrs. Besant plunged into educational and social reform, the latter causing a certain amount of consternation among her followers. The orthodox began to get alarmed again, and many people who had joined during the pro-Hindu plan, now began to get shaky in their loyalty. Anyhow, by this time a considerable amount of work had been done, and an army of workers built up which could be relied upon to carry on the movement through thick and thin.

Beyond that is within the memory of the living generation. The movement has progressed from step to step, sometimes retracing previous tracts, sometimes striking fresh ground, but never for a moment stagnant. Even though the present writer is of less than ten years' standing as a member, he remembers the many phases through which his mind has passed during this interval and how at each shock some members have recoiled while others have gone gladly forward.

A kind of crowning phase has now been reached, it seems to the writer, with the advent of the great Teacher amidst us. While the very fact that this has taken place is a proof of the success of the movement to those who believe, it must not be forgotten, that there are many already who are looking back to the days of Mme Blavatsky. This should enable us to estimate the amount of ground that has been covered even during the brief period of the existence of the Society, hardly more than a single life-time.

Throughout the various phases, there has been one common characteristic, and that is an unflagging search for reality. From the time that Mme. Blavatsky re-proclaimed the existence of the ancient wisdom, the Society and its leaders, whatever the work that occupied them for the time being on the physical plane, have been trying to lead the members, and through them the world, to a sense of the true realities of existence when the intuitions of certain members have failed, when they have felt unable to respond to the ever-increasing atmosphere of reality that the Society has been building up, there has been discontent and schism. To day this sense of reality is needed more than ever to assimilate the fresh mass of every direct teachings that is coming to us.

On this occasion when we pay our tribute of homage and gratitude to our leaders, past and present, let us remember that the most precious offering we have to bring is the gift of understanding—that which enables us to carry on the work of our leaders, instead of merely paying them lip reverence. May such understanding, the only guarantee of the success of a Society like ours, grow among its members, and lead to an ever increasing sense of reality for all of us, and for the whole world.

MADAN GOPAL

Public Purposes Fund

Contributions received from 1st January to 31st March, 1928.

PROVINCE OR COUNTRY				Amount	
				Rs.	As.
South India	...	...	...	4748	1
North India (<i>including U. P. and Berar</i>)	...	...	...	2494	4
Bombay and Gujerat	...	...	...	3041	0
Sind	...	...	...	432	0
Burma, Assam and Iraq	...	...	...	300	0
Total				Rs. 11015	5

DETAILS				Rs.	As.
South India					
Sundry Collections	...	...	.	340	0
Adyar	...	...	.	1126	0
Alleppy	...	...	..	12	0
Bangalore	...	...	.	12	9
Bezwada	...	...	..	90	0
Bapatla	...	...	..	25	0
Belur	...	...	..	3	0
Badagara	...	...	.	50	0
Cuddappah	...	...	..	51	8
Chitaldrug	...	...	...	50	0
Coimbatore	...	...	..	60	0
Chamrajnagar	...	...	..	5	0
Chittoor	...	...	..	125	0
Edamandal	...	...	..	5	8
Ellore	...	...	..	25	0
West Godaveri Group	...	...	..	550	0
Gudivada	...	...	..	100	0
Guntur	...	...	..	100	0
Hospet	...	...	..	25	0
Karur	...	...	..	20	0
				2,775	9

C. F.

DETAILS	Rs. As.	
	B. F.	
Karnataka T. S. Federation	2,775	9
Kumbakonum	15	0
Kurnool	17	0
Madanapalle	32	8
Madura	48	0
Madras	33	0
Mylapore	135	0
Mayavaram	4	0
Masulipatam	100	0
Namakkal	65	0
Nellore	5	0
Pondichery	43	8
Ramachandrapuram	100	0
Rajahmundry	10	0
Ramnad	320	0
Sivaganga	25	0
Triplicane	55	0
Trichinopoly	115	0
Trivandrum	562	0
Tinnevely	255	0
Vizagapatam	5	0
Yellamanchelli	15	0
	12	8
	4748	1

North India (including C. P. and Berar).

Ajmer	...	...	...	50	0
Allahabad	...	...	...	55	0
Akola	...	...	...	125	0
Benares	...	...	...	54	0
Calcutta	...	...	...	550	0
Delhi	...	...	...	54	4
Dehra Dun	...	...	...	50	0
Darbhangha	...	...	...	100	0
Etawah	...	...	...	200	0
Gay	...	...	...	174	0
			C. F.	1,412	4

	DETAILS		Rs.	As.
		B. F.	1,412	4
Indore	...		50	0
Jammu	...		25	0
Jhansi	...		73	0
Jubbulpore	...		12	0
Kodarma	...		9	0
Lahore	...		100	0
Mainpuri	...		38	0
Meerut	...		15	0
Monghyr	...		25	0
Mirzapur	...		50	0
Moradabad	...		50	0
Murshidabad	...		100	0
Nagpur	...		100	0
Purulia	...		100	0
Patna	...		50	0
Sambalpur	...		50	0
Serampore	...		50	0
Tundla	...		3	0
Tamluk	...		10	0
Ujjain	...		25	0
Yeotmal	...		25	0
Sundry collections	...		122	0
			2494	4

Bombay and Gujerat

Ahmedabad	...	...	150	0
Bombay :				
1. Blavatsky Lodge	...	...	1176	0
2. Krishna-Dharmalaya Lodge	...	...	180	0
3. Fellowship School	...	...	51	0
Baroda	...	...	65	0
Belgaum	...	...	50	0
Bhavnagar	...	...	400	0
Billimora	...	...	125	0
Dharwar	...	...	50	0
		C. F.	2,247	0

1928]

PUBLIC PURPOSES FUND

155

DETAILS		Rs.	As.
	B. F.	2,247	0
Godhra	...	115	0
Hubli	...	25	0
Nasik	...	78	0
Poona .			
1. Cantonment Lodge	...	75	0
2. City Lodge	...	125	0
Surat	...	301	0
Thana	...	50	0
Sundry collections	...	25	0
		<hr/>	<hr/>
		3041	0
		<hr/>	<hr/>
Sind			
Hyderabad		250	0
Karachi		170	0
Sundry collections		12	0
		432	0
T. S. Outside India			
Burma		100	0
Mesopotamia (Iraq)		100	0
Assam		100	0
		<hr/>	<hr/>
		300	0
		<hr/>	<hr/>

THE TAMIL DISTRICTS, THEOSOPHICAL FEDERATION.

An Appeal for Education.

May we appeal to all who are interested in National Education for India to give generous support to the educational institutions which have for very many years been maintained by the Theosophical Society in India? These institutions exist to give to Indian girls and boys an Indian education, that is to say, an education based as far as possible on Indian principles of education, on Indian Ideals and on the fundamental principles of Indian life. There is little or no hope for the future of India save as the youth of India are educated to love their Motherland passionately, to regard her service as the highest privilege and therefore to live as Indians whatever their faith or caste. The Theosophical Society has for many years maintained a number of institutions of this nature in which the students are given all the advantages of the ordinary courses of studies leading to the usual University and other examinations, but who also receive the most careful attention as to their physical well-being and as to the encouragement of that spirit of efficient service which in olden days was recognised to be both the essence of the training of the emotions which is so dangerously neglected at the present time and the very foundation of all true education in that it is the basis of true citizenship, to which all education should lead.

Educational institutions under the Theosophical Society in India, while preparing their students successfully for the usual examinations, thus fitting them to earn their livelihood, has the following special features:—

1. **Religious Education** on entirely non-sectarian lines, the aim being to help the students to become religious in the true sense of the word—reverent, tolerant, brotherly, so that differences of faith may cease to be the causes of antagonism, but rather of mutual respect and fellowship. Each student is given, by suitable teachers, the fundamental principles of the faith to which he belongs, and is taught to realise that faiths other than his own, however different and apparently antagonistic, are, just as his is, reflections of the One Eternal Truth.

2. **Emotional Education :** Education in appreciation of the beautiful and to develop that general culture without which there can be no true refinement. The expression of the truth that citizenship is service through the provision of such opportunities for civic service as may be appropriate to the youth of the student-citizens, thus directing the emotions to selflessness, rather than to self-satisfaction.

3. **Physical Education :** Ample provision for the development of the physical body through games, Indian exercises, etc. A Theosophical School or College is a home away from home, for the teachers, most of them either honorary or living on subsistences, devote themselves to the welfare of their pupils whom they regard as younger brothers and sisters in the family. Discipline by fear is entirely absent from educational institutions maintained by the Theosophical Society in India. There is no corporal punishment, and good order and the right relationship between the teacher and the pupil is sought to be maintained, as it was maintained in olden days in India, by the teacher being worthy of reverence and by the pupil delighting in his studies. Among the institutions connected with the Theosophical Society in India are the following :—

The National Theosophical College and School, Guindy, Madras.

The Theosophical Collegiate School, Benares.

The Theosophical National Girls College and School, Benares.

The National Girls School, Madras.

The Theosophical College, Madanapalle.

The Theosophical School, Allahabad.

The Sanatana Dharma High School, Bhavnagar, Kathiawar.

The National Girls School, Coimbatore.

The National Sindhi School, Hyderabad, Sind.

The Sri Saraswati Pathshala, Kumbakonam.

The annual deficit on these institutions after government grants have been received is about Rs. 50,000, which sum has to be collected from all who are well wishers of an Indian education for Indian girls and boys.

May we ask you to give us a general measure of support so that we may be able to keep our educational work going? We have no hesitation in appealing to the general public for although the work is for the most part in the hands of Theosophists, it is for that very

reason Indian, patriotic and nonsectarian. For that very reason, it is efficient, entirely devoid of narrowness, happy and practical. For that very reason, students from the Theosophical Colleges have for many years been noted for their courtesy, for their alert virility, for their success in the outer world, for their practical brotherliness, for love of country, for physical health, for good citizenship.

Will you help us to meet the deficit of Rs. 50,000 so that we may continue to do the work which has won the highest appreciation from all classes of the community as a very notable contribution to the service of the Motherland :

A. RANGANATHA MUDALIAR,

Adayar—Ex. Minister—President.

A. RANGASAMY IYER,

Madura—High Court Vakil—Vice-President.

Rao Saheb S. V. KANAGASABAI PILIAI,

March 1928.

Mannargudi—Retired Asst. Engineer—Secretary.

Note :— The Lodge Secretaries, Lodge Organisers and individual members authorised to collect donations on this appeal will please get the donors' names in their area in a connected manner in a small note-book and remit the amount with names directly to the Secretary Public Purposes Fund, Theosophical Society, Adayar, Madras, as often as possible. The note-books of donations are to be returned to the Federation Secretary. S. V. K.

The Work of Federations

To my Fellow Federation Secretaries of the Indian Section.

Dear Brothers,

You will remember that in the December number of *Theosophy in India*, an open letter of mine to all of the Federation Secretaries of the Northern Conference was published, but although I had hoped to have some response, you may not be aware that so far none of them have replied to my letter.

I am still very desirous of obtaining the opinion of my Fellow Federation Secretaries on the many points raised in that letter, and as to the exact function of the Federation both internally in its own area, and externally in relation to other Federations, and to the Indian Section.

I feel very strongly that the purpose for which the Indian Section is divided into Federation areas is not fully realised or fulfilled. In my opinion each area should be as an organ in the living body of the Indian Section, and as such should *not only receive from* the life stream which circulates through the whole body, but should have its own definite function in the corporate life of the whole, and *give its special contribution to* the life stream.

I feel that at present there is a lack of such organic relationship between the Federations amongst themselves, and between them and the Indian Section, as the entity of which they are a part and to the life of which they should contribute.

It is in order that all of us may consider this problem and prepare some proposals in time for them to be placed before the General Secretary, so that the Council of the Section may consider them at the Convention to be held in December next, that I propose to send to each of the Federation Secretaries of the Northern Conference, (and to any of those of the Southern Conference who ask for them,) a copy of the Federation Bulletin of our C.I. and Rajputana Federation during the next four months. In this way I hope that you may all become aware of how we are tackling our problems within our area, and of the suggestions we are making in this matter.

I would once more ask you all to read very carefully my letter in the December Theosophy in India, and to discuss it in your Federation, and send me the results; I can then, if you wish, distribute all the suggestions I receive among you all, and thus we may arrive at some practical scheme to be laid before the next Convention.

A. L. HUIDEKOPER

Federation Secretary C. I. RAJPUTANA AREA.

Lodge Organisers.

May I give the following suggestions.

(1) 'Good organisers will have the following qualifications. If there is none possessing these the succeeding suggestions are enough.

(2) They can be of two orders.

(a) Organisers proper.

(b) Lecturers only.

(a) Organisers should be paid all their expenses which should include stationery. They should be supplied with all facilities for spending some days in each place where a Lodge or Lodge-work is to be organised. They should be able to give practical advice to members and be able to set on just practical ways of attracting persons by getting prominent men to meet them at Socials and private gatherings where they should get ample opportunities of meeting, knowing, influencing and earning the goodwill and gratitude of people. The Society through them ought to be able to get in touch with the immediate needs of the people and help them in their social, civic and religious life. To this end an organiser should have a firm grip over Comparative Religion, Racial Culture and Public Reform. If such men and money for the purpose cannot be found it is better to drop the system altogether, Whatever money can be found should be detailed for work sketched under item No. 3.

(b) Lecturers do not do organisers work. They should be learned in Theosophy and Religious Problems, well versed in similar

subjects and be able to hold their own against contrary opinions. They need not spend much time over existing Lodges and Centres. Their work will be divided between helping weak Lodges to gain strength by lecturing tours and visiting new places where they can open the minds of the people to Theosophical ideas. They ought at present be Vernacular lectures only, provided they can be found, as extensive work can be done by them amongst the people generally Vernacular Lodges may be placed under their charges. If money cannot be found for this, item No. 3 can be worked out.

3. It will be found convenient to divide every Federation or Centre area into fields of work to be worked under the guidance of Lodges, Centres or Groups. Each Group, Centre or Lodge is to be given charge of affairs over a district over which members of each Lodge or Lodges can have sway by convenience of reach or by other affinities linguistic, religious or civic. The General Secretary in consultation with the officers of Federations or Centres may work out the assignment and entrust the work of Theosophising the field to the member or members who are willing to work with the General and Federation Secretaries. All moneys that are available should be distributed to such Lodges through their Secretaries to be paid to the member or members who have undertaken to theosophise the field. A monthly report of work done should be sent through the Lodge Secretary to the Federation which will forward the same to the General Secretary. *Actual cost of travelling etc as certified by the President or Secretary of the Lodge concerned may be paid to the member who has done the work.*

4. Small and weak Lodges may be affiliated to big and strong ones for concerted action for the purpose and new offices may be created for centralising such organisations. This plan will facilitate much of the work of Theosophising the country.

Permanent notices and invitation forms and such like requirements and stationery and illustrations may be supplied from Head Quarters free of cost.

STANLEY S. HUNT.

Theosophy in India: Free or by Subscription

I should like to draw your attention to one point in connection with autonomous Federations.

Each autonomous Federation sends Rs. 1/3 to the Indian Section and keeps Rs. 2/8/- to itself ; now out of this a sum of annas eight goes to Adyar so the Indian Section gets one Rupee per member ; but the Section supplies Theosophy in India to every member who knows English. This point was discussed on the eve of the achievement of autonomy that autonomous Federations will manage their affairs as regards the Magazine. Now I think each member of the autonomous Federation should pay the regular subscription of Rs. 2/- or the Federation should pay for such members. Why should the Section supply the Magazine to members who do not pay the full dues ? I think this point should be reconsidered and put before the Executive Committee and then before the General Council.

With feelings of gratitude

VENISHANKER G. BHATT.
Councillor, Indian Section,

Adyar 2-5-28.

Syam Sundar Lal Memorial Fund Ajmer

The Secretary of the Syam Sundar Lal Memorial Fund has sent us the following appeal for publication and we publish it with pleasure. It is signed by Rai Bahadur Pandit Pran Nath and fourteen other prominent residents of C. I., Rajputana and Sind. B. Syam Sundar Lal was a trusted adviser of the princes and helped a great deal in organising Theosophical work in Rajputana :—

The sudden death of R. B. Babu Syam Sundar Lal, C.I.E., Minister, Kishengarh State, Rajputana, has been felt by his numerous friends and admirers as a painful loss throughout Rajputana.

The deceased had filled positions of great responsibility in Jhalawar, Gwalior, Alwar and twice in Kishangarh and had endeared himself both to the rulers of these States and their people. His unquestioned loyalty to the interest of the Ruling Chiefs on the one hand, and his ready accessibility to people of all classes without distinction, coupled with his scrupulous honesty in all public matters, on the other, were qualities rarely met with in one single individual. It is not surprising, therefore, that his wise counsel was sought after not only in the States in which he directly served, but also in others with which he was not ostensibly connected.

To the large circle of relatives and friends, who called him by the dear name of " Babuji, " the Rao Bahadur was a model gentleman of the old type—simple in his personal life, loving to his friends and ready to serve every one in time of need. He was deeply religious by temperament and an ardent student of the Divine Wisdom.

It seems eminently desirable, therefore, that steps should be taken to keep the memory of such an in-estimable gentleman as the late Rao Bahadur, and Ajmer being the capital of Rajputana is undoubtedly the best place for a memorial. As regards the form of the memorial, some of the deceased's friends, are of opinion that the memorial should be a Hall for the use of all activities engaged in promoting goodwill between people ; while others think that the local girls school, called the Shri Savitri Pathshala, with which the deceased had been connected for the last 10 years as the Chairman of the governing body, should be provided with a suitable building of its own and thus put on a permanent footing. Both these are laudable objects, and we think that both can be combined in a single scheme. If we can raise a sum of, say, Rs. 25,000 we can purchase a plot of land in a suitable locality, and build on it a Central-Hall as well as the necessary class-rooms and out-houses for the school. Every progressive school requires a Hall for public functions such as Prize-distributions, Examinations, and daily assembly meetings for prayer, and this Hall can be easily made available also for public functions in the form of lectures etc. of non-controversial nature.

The deceased enjoyed the friendship of a wide circle of friends of eminent position, one or two of whom could give away the whole of this money, but our object in issuing this appeal is to give every friend-of-the Rao Bahadur an opportunity of showing their regard for

his memory by associating their names with this memorial. All donations large or small will, therefore, be received with equal gratitude and acknowledged by the Secretary of the Memorial Committee, Babu Chhail Behari Lal. A tablet will be put up in the Hall giving the names of donors of Rs. 500 and above. Donors of Rs. 1,000 and above will be considered Patrons of the Rao Bahadur Shyam Sundar Lal Memorial Hall and Pathshala."

It is gratifying that three of the friends of the deceased have already promised donations of Rs. 1,000 each.

ight 00.

Activities.

A Report from Kerala.

I am sorry I did not reply to your Circular letter No. 1337 dated 15th January 1928 earlier. I was touring South Kanara with Bro. M. S. Madhav Rao with a view to re-organise the work in that area. South Kanara is a Kanarese district although it forms a part of the Kerala Federation and it cannot come within the Karnataka Federation due to difficulties of communication with Mysore. In these circumstances, we find it difficult to carry on our work effectively without a special worker for South Kanara. I am glad to say we have now found one who will take up his duties shortly.

I have already sent out a letter to all the Lodges and important members drawing attention to your article, "Our duty for 1928" and I have spoken personally to them wherever I went. I am again sending out another letter in this month's Bulletin.

As regards para (5) of your letter, our latest annual report will give you an idea of the nature of the work carried on by us. During the last thirteen years when I have been a worker, not less than four hundred members joined the Society and nearly twenty Lodges and Centres were newly formed; but the number of active members on our rolls now is nearly three hundred, and Lodges and Centres twenty three. When the Federation took charge of the work from the Indian

Section in 1922 there were nearly a thousand nominal members in the list but we had to eliminate all those who had ceased to take any interest in our Movement and make our registers accurate. So our membership naturally came down to nearly two hundred.

As to my touring I try to cover the whole area once a year, helping the Lodges to organise themselves more efficiently, spending more time in places that are weak and lecturing to the public where it is absolutely necessary. The greater part of the lecturing propaganda in our area is done by Brothers Manjeri Ramaier and Manjeri Ramakrishnaier who are better qualified to do it than myself.

My programme for the near future is as follows :—

From 15th April to 15 May :—

Chowara Camp and Summer School.

From 15th May to June 1st :— Head Quarters.

June :— Trivandrum and South Travancore Lodges.

The rest of the programme is not yet settled.

The difficulties we confront are various, the chief among them being indifference. In fact the number of members who have the right Theosophic attitude to life is comparatively small.

Our needs are, first, men with the right spirit of dedication, and then money.

To Theosophise our area, we must have more lady members. We have a large number of English educated women and so if they get interested in Theosophy they will become more dynamic in Society. Another way to Theosophise Kerala is to start more activities which will be useful to the people. This again means more workers and more money. I have in mind a rather ambitious scheme of educational and social work for Kerala which I shall place before the next meeting of our Federation Council.

We have also a Head Quarters Scheme and a Colony Scheme which we have already quietly begun. They will develop further during the ensuing Summer School at Chowwara.

A National Service.

Very few people have yet realised what great service the Theosophical Society is capable of doing to the cause of Indian Nationality, nor had I any clear conception of it myself until last evening when I heard the speech of Professor H. C. Kumar, B.A., F.T.S., Councillor of the Indian Section of the Theosophical Society at the Shraddha Nand Park, Cawnpore, on the subject of the Universal Teaching of Islam. The chair was taken by that distinguished lawyer, Maulvi Fazl-ur-Rahman, and the audience was large and intelligent, but every one listened to the plea of Prof. Kumar with rapt attention from start to finish, and the eloquent and the transparently frank manner in which he dealt with a subject bristling with difficulties, especially for one who is professedly a non-Muslim, left no doubt in anyone's mind that the only way in which the Hindus and Muslims could ever come together was that broad-minded interpretation of each other's religious opinions of which Prof. Kumar is an exceptionally clever exponent. Prof. Kumar has evidently made a deep and most sympathetic study of Islam, especially the Quran, and quotes chapter and verse for all the statements he makes, showing how Islam is on all fours with the other great religions of the world in its broad ethical teachings, how utterly baseless is the notion entertained by non-Muslims that the Quran countenances the disparagement of other religions or their Teachers, the forcible or even underhand conversion of non-Muslims, the waging of Jihad against non-Muslims simply because they are non-Muslims or even the reviling of idol-worshippers. If there were more lecturers of this type in India at the present time, the Hindu-Mohammadan problem would be solved in a much shorter time and in a much surer way.

Professor Kumar has just completed a six weeks' tour of Bihar and after visiting Fatehpore, Cawnpore and Fatehgarh, is going back to the Punjab to give a lecture at the forthcoming anniversary of the Anjuman-i-Himayat-i-Islam, Lahore, during the Easter week.

Cawnpore,
29. 3. 28.

MOHAN SINGH
Professor,
Sanatan Dharma College,

Notes of a Theosophical Tour in Bihar.

"Take that which is nearest to your hand," says Dr. Arundale. At the Star Camp in Benares, the late Bro. Wagle put out a feeler for me to enquire if any Lodge would like to invite me for a lecture on Islam. I wonder if he got any response, but if he did, I have so far no knowledge of it. So when Brother Ramasray Prasad, Lodge Organiser in Bihar, told me that they were having a District Conference at Bihar Sharif which was an important centre of Islam in Bihar, and asked me to give a lecture on my own favourite subject, I jumped at the offer and gave my promise, little realising at the moment what valuable experiences and new friendships were in store for me in Bihar. One difficulty still loomed in the horizon: the Bihar Conference would take place on the 12th February, the Campers would get no shelter after the break-up of the Camp on the 6th—what shall I do with myself in the interval? But the solution was not long in coming. The energetic President of the Ghazipore Lodge, Rai Ram Raja Sharma, whose friendship I had formed at the Benares Convention of 1926, wanted me at Mohamadabad his native place and at Ghazipore, and I readily fell in with his views.

Mohamadabad. When I reached here with Bro. Rai Ram Raja Sharma, the Arya Samaj was holding its anniversary, and I was asked to speak from the same pulpit. I was diffident, but made a half-hour-speech and was glad to notice that it had its effect and that the propagandist who had been haranging the people before me on the usual lines, at once fell into a more brotherly attitude and endorsed me by saying that that was the real teaching of the Vedas. So much the better.

Ghazipore. Two lectures were given at the Town Hall to full audiences—the first on Education presided over by a young Mohammadan Pleader, Mr. Ghulam Sabir, and another on the World Unrest presided over by the Government Pleader, Mr. Shyama Prasad. Bro. Rai Ram Raja had been active all this time about the T. S. Muslim Association and several Mohammadan gentlemen became members.

Bihar Sharif. In company with other brothers from Patna, we reached this place on the evening of the 11th, February. The Conference started on the morning of the 12th and I was elected to preside. Babu Anandi Prasad, Pleader, Chairman of the Reception Committee read out a short but sweet Address of Welcome, alluding to the ancient

glories of Bihar generally and of the importance of Bihar Sharif as a centre of Islamic and Hindu culture particularly. Then came the Presidential Address on the object and the work of the Theosophical Society which lasted for over an hour, and was listened to with rapt attention by a large gathering of both Hindus and Muslims, from the peasants up to the cultured lawyer, doctor and Government official. And when we broke up the morning session, we all began to feel a-glow with hope that the Conference was already a success.

The evening programme was rather heavy, extending over nearly four hours, with a short break after the sunset. There was first a lecture on the Beauties of Hinduism by Swami Satyadeva, another on the Beauties of Islam by the Chairman, and a magic lantern lecture on the Keynotes of Religions by B. Ramashray Prasad. It is a wonder how the audience sat to the end, but that is a fact. We retired late at night for a well-earned rest.

On the 13th, evening there were two speeches, one on the Beauties of Christianity by an Indian Christian Mr. T. B. Paul and the other on the Kingdom of Happiness by brother Ishwari Nandan Prasad, M.A., B.L., both quite good. Last, a lantern lecture on Child-Welfare by Ramashray Babu. And when the proceedings thus came to an end, there was a spontaneous outburst of friendly feelings on the part of several gentlemen of the place, who expressed themselves thoroughly pleased with what they had heard and felt during the meetings of the Conference. Thus this happy function came to a close, leaving a fragrant memory behind.

I would like to take this opportunity of thanking our host at Bihar Sharif, Babu Raghu Nandan Prasad, Munsiff, whose utter simplicity and warm hospitality it would be difficult to forget. But for his help, the Conference would not have been the success it was.

Gaya. Returning to Patna on the 14th, after excursions from Bihar Sharif to the world-famous site of Nalanda University and the Rajgir Hills rendered immortal by the feet of the Lord Buddha, I went to the sacred town of Gaya on the 16th. and gave two lectures at the fine T. S. Hall which forms part of the Model High School conducted by the Gaya brothers. Both these lectures drew large audiences and at the conclusion of the second one, two or three Mohammadan gentlemen made spontaneous speeches appreciative of the work of the Theosophical Society, and several joined the T. S. Muslim Association.

Monghyr. Two lectures on 18th and 19th. Monghyr is fortunate in having a silent but very active worker for Theosophy in Bro. Radha Kanta Sharan, Income Tax Officer, and Babu Gajadhar Prasad, Sub-Judge. Another valuable member is Mr. Abdul Majid, Deputy Collector. The first lecture did not draw a large audience, but there were a number of young gentlemen of the local College present, and the cultured Principal, Mr. Mitra, who presided, seemed to have great affinity with our work. Next day we had a fine audience for the lecture on Islam, and several persons joined the T. S. Muslim Association, of whom one contributed Rs. 10 to the Adyar Mosque Fund.

Bhagalpore, 20 and 21. Outwardly, my visit to this place did not appear to be a success, but I reminded myself and my audience of the Quaker who had been preaching to empty benches, but was actually instrumental in bringing hundreds to the feet of his Master. The Lodge has a house of its own, but requires the transfusion of new blood. Bros. Ananta Prasad and Gokhlananda did their best for me, and I am personally under great obligation to them.

Muzaffarpore, 22, 23 and 24. The journey from Bhagalpore to Muzaffarpore by the B. N. W. Railway was the most tedious part of my tour, in as much as I had to wait three hours at Thanabihpur, three hours at Barauni, one hour at Samastipore (I think) and reached my destination at 12 in the night. My Muzaffarpore friends had evidently, given me up for lost, and I passed the night in the waiting room, not knowing that I was hardly 10 minutes walk from the Lodge. They found me out alright next morning, and we all congratulated ourselves that all had ended well. My lectures on 23 and 24 did not evoke much of a response, inspite of the best efforts of the energetic Secretary Babu Ramchandra Prasad, Maheshwari Prasad and other brothers, for the people had two different attractions going on at the same time, one the Arya Samaj Anniversary and the other the Ramlila. A proposal was made a few days later while I passed through Muzaffarpore again on my way to Darbhanga to organise another lecture on Islam under the auspices of the Congress, but as I had other important engagement to carry through then, the proposal had to be regretfully abandoned.

But I had more than ample compensation in the warm geniality of our friends in Muzaffarpore, and in the earnest devotion of Babu Ramchandra Prasad, the Secretary, who almost single-handed, has collected the wherewithal to build a decent little Hall and a Library

at the back, for the use of the Lodge. The locality is very good, and both the railway station and the town are near. And what is most striking is that Babu Ramchandra himself and brother Chattra Dhari Lal, who donated the land, have both built their houses in the immediate vicinity, and will be able to serve the Lodge with undivided attention. Another enthusiastic worker I met with here is Bro. Muneshwari Prasad, who is the life and soul of the Health Association and a system of Night Schools spread all over the town, giving instruction to about 300 students. I saw some of these myself and was struck with the good work they are doing. This I consider is true Theosophical work.

Chapra, 25, 26. With Muzaffarpore as my centre, I made excursions to Chapra, Lahria Sarai and Motihari, returning to my temporary headquarters at Patna, on the 3rd March. But instead of reaching Chapra in time for my lectures on 25th, I was overcarried to a side-line station, Paleza Ghat, and reached my destination too late for my engagements. Fortunately, 26 was a Sunday, and I was able to squeeze two days' programme in one. There was an address to members in the morning, and an address to the students of the Bishweshwar Seminary of which brother Chandra Deva Narayan is the Secretary. The Headmaster Rai Sahib Rajendra Prasad is a genial old gentleman who had taken special pains to put up a big shamyana for the meeting of the students on the previous day, and it was a pleasure to speak to the students under his presidency. In the afternoon there came a lecture on Islam which was joined in by a number of highly cultured gentlemen of the type of Dr. Syed Mahammad Ph.D., Bar-at-Law, Mr. M. Saiyid Khan, Deputy Magistrate and others, who all evinced great interest and became members of the T. S. Muslim Association. And on the top of all this came a lecture in the evening on "A New Experiment in Brotherhood," which brought a strenuous day's work to a close.

Chapra is the hub of the Theosophical wheel in Bihar, being the residence of that servant of Theosophy, Babu Chandra Deva Narayan. The Lodge has a building of its own, situated on a large area of land, but this is now in a dilapidated condition, and needs overhauling. I have no doubts that next time I am able to visit the place, I shall see the whole thing turned into an attractive Ashrama.

Lahria Sarai (Darbhanga), 27, 28, 29. The response at Lahria Sarai was great beyond all expectations. Two lectures were given

at the big Town Hall, and drew big audiences, mostly of educated people—Bengalis and others and both the lectures had to be given in English this time. The rush for T. S. Muslim Association membership was so great that all the available forms were soon filled up. It was quite clear that the lectures had evoked unusual interest, especially among the young, and that the way had been prepared for further T. S. labours in this field.

Besides these public lectures, short addresses were given to the students of the Northbrook High School, a Government institution, and the Saraswati High School, a private one. A visit was paid to that old worker of Theosophy, Miss Lilian Edgar in her house in the Maharaja's garden in Darbhanga. Though old Miss Edgar is still full of vigour and ready to help the Theosophical work whenever there is need. For the rest, she confines herself to her duties as tutor to the Princes and helps a little group of people in quiet study and Peace propaganda.

Babu Bhawani Prasad, M. A., Deputy Collector, and Babu Haribans Prasad, the leader of the Bār, are pillars of strength to the Lodge, but they will soon retire. Bro. Ramjivan Sinha the Secretary is however, a quiet, steady worker, and I hope that with the help of his co-workers, he will maintain the Lodge in as efficient a condition as possible.

Motihari, 1st and 2nd March. Motihari Lodge contains the largest percentage of active members in all Bihar. They hold their meetings in a rented building, second floor, but are thinking of having a house of their own. With such members as Babu Shambhu Dayal, Income Tax Officer, Rai Bahadur Dr. Randhir Sinha, President of the Municipality, Mr. Manorinjan Sinha Dy. Collector and others, this should not at all be difficult. I gave two lectures at the Hall of the Central Co-operative Bank, and both were well attended. Several highly-placed Mussalman leaders, like Khan Bahadur Syed Azizul Haque, Hony. Magistrate, Maulvi Mohd. Wahid, Wakil, Maulvi Mohd. Sadiq, Mukhtar, and others enrolled themselves as members of the T. S. Muslim Association, and Maulvi Syed Mohd. Sadiq, Dy. Collector, was good enough to come to the station at my departure.

Jahanabad Conference, 4 March. Returning to Patna on the evening of the 3rd., I left in the morning for Jahanabad to preside over the District T. S. Conference there. R. S. Raghubir Prasad from Bankipore and Dr. Varma with a party of friends from Patna

travelled by the same train, and we were joined at Jahanabad by Babu Bhananjoy Sahai and others from Gaya. The Conference was organised at the initiative of Babu Jagdev Sahai, Mukhtar, and held under a special shamyana. Altogether four public lectures were given, two by me and one each by Babu Bhananjoy Sahai and a Vedantist Sanyasi from Patna city, Swami Vishwaswarupa. The audience ranged from 150 in the morning to 250 in the evening, being specially thick at the time of the lecture on Islam. The Conference was on the whole very successful, and all of us returned to our respective head-quarters by the evening trains.

Patna 5 to 15 March. Then came a period of enforced rest on account of the Holi holidays, and was utilised in writing work, as the guest of brother Professor Gyan Chand. His house is a haven of perfect peace, away from bustle, din and dust, surrounded by a well-kept little garden and lawn, with the pleasant company of master-minds in the study, and the songs of many birds outside. Add to this the open-hearted hospitality of Mrs. Gyan Chand and the occasional pleasantries of the kiddy, Binoy dear, and I had everything that I could wish for under the sun. Three public lectures were at last given on 10, 11 and 12, one at the Youngmen's Institute, another at the Anjuman-i-Islam and a third at the Gait Library, but they did not attract large audiences. Three new members were initiated at the recommendation of Bro. Ganesh Panday.

Arrah 15-16. Rai Sahib Kailash Behari is the life and soul of the T. S. work here. They hold their weekly meetings at a neat and well-kept room on the first floor of a house which has been placed at their disposal by a well-disposed friend, Mr. Mukerji, who himself lives on the ground floor and is single. My first lecture on Theosophy was given in the compound of this house and it was well attended and appreciated. The second lecture on Islam was given at a Youngmen's Institute or Club, and was equally well attended.

Sasram, 17-19. Sasram was the last station in Bihar visited by me. It is a place of historical interest, being the place where Sher Shah Suri's remains lie buried under a massive mausoleum, surrounded by water on all sides, with a single passage leading to the tomb. It is also interesting as a place of Sikh pilgrimage on account of its associations with Guru Teg Bahadur, who halted here on his way to or back from Assam.

Sasram is also an important centre of Mohammadans, and it was therefore selected as a place suitable for a T.S. Conference during my sojourn in Bihar. When it became known that a lecture on the beauties of Islam was to be given, there was a wide-spread feeling of opposition. And to make matters worse, there was not a single delegate or lecturer from any place in Bihar and the whole of the work and worry fell on the devoted shoulders of brother Ramashray Prasad. He was however equal to the occasion, the large number of people who actually came to attend the lecture on Islam on the evening of the 18th. was sufficient to inspire the most pessimistic mind with encouragement and the belief that the Masters were there all the time. The whole programme was carried through as announced, with an additional lecture on Hinduism, and considering all things I think the Conference was successful beyond our most sanguine expectations. This brought my Bihar tour to a final close.

GENERAL OBSERVATIONS.

It appears to me that the great work that the Theosophical Society in India has to do, is to solve the Hindu-Muslim problem. There is no other organisation that can do so. Bearing this fact in mind, every member of the T.S. has the great privilege to share in this work. A number of leading Mohammadans in each place visited by me have been drawn closer to the T. S., and some have actually joined the T.S. Muslim Association. Even if the local Lodges could keep up the interest of these latter, they will have done a great deal towards the solution. How to keep up this interest is the question. I would suggest : (1) Wherever possible, study circle should be started for the study of the Quran with the co-operation of one or more liberal-minded Mohammadans. Even if no Mohammadan is forthcoming, the study can be carried on with the help of a translation of the Quran. Rodwell's translation is a very fair one, and can be had from T.P.H. Adyar for Rs. 1/8/ only. (2) Whenever there is a special function at the Local T. S. Lodge, all members of the T.S. Muslim Association should be invited without fail. Lists of these members should be kept in the Lodge and efforts should be made to add to their numbers. (3) I was glad to find that a day or two before I went to Gaya, the Mohammadans had held the Milad Sharif in the T. S. Hall. Each Lodge should observe one or two functions of this nature during the year. (4) Every Lodge boasting of a Library, should keep some books on Islam on its shelves. Even the most well-to-do Lodges are

at present without any Islamic literature on their shelves. These books need not be in English. Good editions of the Masnavi, of Hafiz, of Saadi, and other standard books in Persian, Urdu and Hindi should be procured and studied wherever there are facilities. Theosophists will draw wonderful inspiration from these books, to which others are strangers. For brief studies, there is Mrs. Besant's lecture on Islam in "The Religious Problem in India," and "Theosophy in the Light of Islam," "Letters from a Sufi Teacher," by Panda Baijnath, "Islam and Other Religions," by Mr. C. Jinarajadasa, and my tract called "Mohammad, the Prophet of Arabia", which gives not only a brief sketch of the Founder, but also contains articles on the teachings of Quran and on Sufism. (5) Lastly, there is the Urdu Magazine dealing with Theosophy and Star subjects, called the Sitarah-i-Subah, which is sure to appeal to Mohammadans, containing as it does, one article each month on Islam. This magazine can be had of the Manager, Nawabganj, Cawnpore, for Rs. 2 a year. Besides this, there is the Balavatsky Press Bulletin, a monthly News-Sheet published from the Balavatsky Press, Hyderabad Sindh, which costs /8/- a year a copy, so that by spending Rs 2 a year, every Lodge can have it sent to 8 people for the whole year, and get them interested in Theosophy. Many of our members are connected with schools and libraries and municipalities, and if they only remembered to get some of our T.S. magazines or books for those institutions, they would be doing very good service. It is all a question of thoughtfulness.

And, in conclusion, I take this opportunity to render my heartfelt thanks to all brothers and sisters who made my tour in Bihar such a pleasant sojourn.

27-3-28

H. C. KUMAR

The Bihar Theosophical Federation.

The Bihar Provincial Theosophical Federation was held at Patna on the 6th., 7th. and 8th. April, 1928 under the presidentship of Miss H. Veale of the Benares Theosophical College for Women. About forty delegates hailed from different parts of the province. All the functions were largely attended by the public of Patna. Keen interest and enthusiasm were evinced all through, and the Federation, altogether, was an unprecedented success.

On 6-4-28 the President gave an inspiring address on 'Brotherhood' exhorting all who were present to live the fundamental principles of Theosophy in their daily lives. She laid stress on purifying our homes, offices and, infact, all human environments with the cultural atmosphere of Theosophy. On 7-4-28 Rai Bahadur Priyanath Mukherjee, O.B.E. retired Inspector General of Registration, Calcutta, delivered a very interesting lecture on 'Theosophical outlook.' He pointed in so many words how Theosophical Ideals have changed and broadened our whole outlook on life, and how effectively have these ideals helped us to the understanding of things real.

The third public lecture was given that very day by Prof. Gyan Chand M.A., of the Patna College on 'The World in the Making.' The learned lecturer in his usual beautiful style surveyed all the great movements and changes going on in all departments of life in the world. The world is rapidly changing. This phenomenon of change foreshadows a New Age, with a new civilisation, purged of the accumulated ideas of the past with its cobwebs of traditions. Theosophy, he said, has played and is playing still an important role in the making of the New Civilisation.

The fourth public lecture was delivered on 8-4-28 by Prof. A. Hafiz of Allahabad on 'Brotherhood': Its Scope and Limitation." The last lecture was delivered by the President on "Choice before Men and Nations." All these public lectures were greatly appreciated.

One very interesting feature of the Federation was the holding of symposiums which gave opportunities to various speakers to express their views on a subject from different points of view. We have had two symposiums and they were very successful.

The last and the most interesting function of the Federation was a social gathering held in the premises of the Bihar Bank situated directly on the bank of the Ganges. The original idea was to start with a boating trip on the Ganges accompanied with music but on account of the freakish weather this had to be abandoned. The social gathering, however, was very successful and it had all the amenity of a 'Social.' Every one present, including ladies, European and Indian, felt quite at home and happy. Happiness had been a feature of the 'Social' and this was certainly due to the real attempt which had been made to break down barriers, and to live brotherhood, in the real sense of the term.

S. N. CHOUDHRY.

The North Western Theosophical Federation.

The third session of the North Western T. S. Federation was held in Delhi on 28th, 29th. and 30th. April—eight years after its 2nd. session—under the presidency of Pt. Iqbal Narain Gurtu, M. A. LL. B. M.L.C.

It was attended by delegates from Meerut, Aligarh, Saharanpur, Dhuri, Alwar, Kashmere, Moradabad and Turdla, excluding the members of the Delhi Lodge. The delegates were well looked after by the members of the Delhi Lodge, who provided them with free board and lodging.

The celebration of the Federation commenced with a Star meeting held at 7-30 a.m. in the Suraj Kanya Shikshalia building on the sacred 28th. of the month. The meeting was full of interest. It commenced with the reading of Common Prayers. Pt. Kalu Ram of Dhuri spoke in his sweet and simple Bhasha quoting Shlokas from Gita, Bhagwat and Puranas in support of His coming, while Prof. H.C. Kumar's inspiring speech, full of personal instances and experiences about Krishnaji and HIS noble personality, impressed the listeners very deeply. The charming fluency and profound philosophy of Mr. Gurtu's fine speech thrilled the audience vehemently, ridding them of their doubts and vague beliefs. In fact the whole atmosphere seemed to be surcharged with currents of love, devotion and true fellowship.

On Saturday evening Prof. Hafiz delivered a very impressive lecture on "Islam and Theosophy." He said that theosophy had proved that the essentials of all the religions were the same. No religion preached hatred or intolerance towards others. He said that the principle of life should be that we should obey laws of nature and mould our lives according to them. God-made laws were eternal while man-made laws underwent change from time to time. He laid a great emphasis on "Karma philosophy" and high moral character. He advocated the need of love for humanity and equality of status for all mankind. The speaker condemned Parda and other social evils that were eating into the vitals of the nation.

He was followed by Pt. Iqbal Narain Gurtu who delivered a very instructive lecture on the "Progress of Man." He dwelt at length on the different stages of evolution—evolution of life in all the four kingdoms, mineral, vegetable, animal and human. He drew

out a clear line of demarkation between what is called the Darwin's Theory of Evolution and the view held by Theosophy about the evolution of life as quite distinct from that of form, though each interdepending on the other. The lecture was highly philosophical and treated in a perfectly scientific manner. The audience were held spell bound.

On Sunday at 9-30 a.m. immediately after E. S. meeting Prof. H. C. Kumar gave a very interesting speech on the "Modern experiment in Human Brotherhood" in the Inderprastha Girls' College Hall, which was quite full. The lecturer recited very illuminating facts from the modern history of mankind and newspapers in support of the fact that the present time was a literal crisis in the history of the world and was imperceptively leading humanity to a turn in civilization, religion and race. The principle of universal Brotherhood as a natural out-come of the all-round progress of science and its application in communications, broadcasting etc. was quietly forcing itself upon all. The lecturer quite indirectly and without surprizing the audience led to the conclusion that a stage had been reached when the problems of the world, as they stood, were too difficult to be solved by man and needed the advent of an extraordinary genius to cope with them.

On Sunday at 1 p. m. the Federation business meeting was held in the Indraprastha Girls' College Hall under the presidency of Mr. Gurtu. The delegates were entertained with Indian Music for half an hour. Then the Federation Secretary Mr. Krishanjas Rai read his report. The only points in the report worth mention are (i) re-orientation of the Federation area along with the suggestion that the Punjab and Kashmere may be grouped in one Federation and the present Delhi group with a few Lodges of U. P. into another, (ii) that Theosophy had been steadily gaining ground, (iii) Multan had already got a Lodge building and Lahore had issued its appeal for Rs. 50,000 for the construction of the same, while at Saharanpur Dr. Brij Behari Lal had built a Satyug Ashram, which was to form the nucleus of Theosophical activities. At Aligarh Prof: Bharat Ram was starting village-uplift work, (iv) that Prof: H. C. Kumar had done real service to the cause of Theosophy by visiting the Lodges in that area and that he had made the cause of T. S. Muslim Association his own. After that the President read out the condolence resolution which runs thus:—

Resolved that this meeting of the North Western Federation held at Delhi places on record its deep sense of loss suffered by the Indian Section in the death of brother M. B. Wagle, Assistant General Secretary, who did such splendid services to the T. S. for so many years and conveys its heartfelt sympathy to Mrs. Wagle and the family in their sad bereavement.

The resolution was seconded by Mr. H. C. Kumar and passed unanimously, all standing, in silence.

Then the office-bearers of the Federation were elected :—

Miss L. Gmeiner, President and representative for the Council of the Indian Section.

Lala Nanwan Mal—Vice-President.

Mr. Balmukand Trikha, B. A., LL. B., Secy. N. W. F. and Secy. Punjab group.

Lala Dwarka Prasad Goel, B A., B.T. Jt. Secy. N. W. F.

Dr. Balmukand Bhatnagar—Lodge Organiser.

Dr. Shri Ram—Secy. Kashmere Group.

Prof. Bharat Ram—Secy. Delhi Group.

R. B. Lala Ram Saran Das, Dy. Collector, Meerut	} Additional members of the Executive Committee.
R. B. Lala Hari Chand, Multan	
Mrs. K. D. Shastri, Delhi	

Resolved that every Lodge in the N. W. F. area shall contribute Rs. 5/- as its annual dues towards the Federation fund.

This resolution was passed by majority of votes as against the proposal of Re. 1/- per member from each Lodge.

Then the Secretary, Delhi Lodge, read the resolution passed by the combined meeting of Delhi and Simla Lodges on 12th December 1927, and proposed the splitting up of the present area into two Federations, one comprising the Punjab and Kashmere Groups, and the other comprising the Lodges of the Delhi Group and those of Moradabad, Bareilly, Agra and Tundla. After the question was fully discussed the following resolution was unanimously passed :—

Resolved that this meeting of N. W. F. of T. S. recommends that the three groups at present comprised in this area namely, the Punjab, Kashmere, and Delhi be reconstituted into two Federations, one consisting of the Lodges including the Punjab and Kashmere Groups, and other of the Lodges in the present Delhi Group.

Also that the Lodges of Delhi, Saharanpur, Meerut, Khurja, Aligarh, Muttra, Hisar, and Simla, now comprised in the Delhi Group shall continue to belong to the proposed Delhi Federation, and that Moradabad and Tundla, which have expressed their desire to be included in it through the resolution of the Shanti Dayak Lodge appended herewith, through brother Ram Sarup and Thakur Chaitanya Deo of Moradabad and through Mr. Ghosh of Tundla shall also be included in it.

Resolved further that the Delhi Group shall request the Agra and Bareilly Lodges to co-operate with Delhi and join the new Federation.

Resolution received from the Shanti Dayak Lodge, Moradabad :—

The Shanti Dayak Lodge T. S. Moradabad, assembled in their weekly Sunday meeting on 22nd. April 1928, resolved unanimously that the proposal put forward in connection with the formation of a new Federation is a practical measure to arouse some of the dormant and sleeping Lodges, and the Moradabad Lodge wants to be included in the new Federation.

After thanks to the chair the meeting was brought to a close.

Mr. Hafiz addressed the Youth Lodge in the afternoon on Sunday, and Mr. Gurtu on Monday.

On Sunday evening Mr. Hafiz gave a public lecture on "Life in the light Theosophy" in Urdu; and Mr. Gurtu on "Brotherhood of Religions" in English. Both the lectures were very impressive and instructive.

Monday evening had two lectures in the Sangham Theatre; one by Mr. Gurtu on "The World Teacher? His challenge, and His message" in English, and the other on "Theosophical Society, its Leaders, and Workers" in Urdu and illustrated by magic lantern by Prof. H. C. Kumar. Both were greatly appreciated and listened to with wrapt attention.

DWARKA PRASAD GOEL

Joint Secretary, North West Federation.

Reviews

First book of Theosophy; in Questions and Answers. By P. Pavri, B. Sc., L.C.E. Foreword by C. Jinarajadasa, M. A. (Cantab.) The Theosophical Publishing House, Adyar, Madras. Price: Cloth and Gold, Rs. 2. 8. 0.

It is a beneficent fate that brings to any man his first book on Theosophy. It is a kindly fate that brings him a simple, clear and short book. We have a good half-dozen of these already in existence, but the field is far from being crowded. Mr. P. Pavri has wisely taken a new way, the Socratic method, but with the answer ready and following the question. The questions are well worded and follow the chapter heading carefully, thus covering the ground consistently and with scientific sequence. From the central ideas to the details at the circumference, the chapters follow a very good line. From Theosophy and the T.S. we arrive at the "Way to the Masters of Wisdom", in the tenth and last chapter. In all the 311+xxvi pages there is nothing obscure or dull; and we heartily congratulate Bro. Pavri on the clarity of his syntax. We particularly commend the Chapter on "God and the Solar System". GOD is an idea that few of us can put into clear language, and with our questioner already *possessed* of at least one aspect, or worse, none, a short answer does not always turn away wrath.

While we all agree, without doubt, that Sanskrit terms have come to stay in the language of Theosophy, the vernaculars of both East and West being deficient in such terms as Karma, Para-brahm, etc. yet one must draw the line at bringing too many technical terms into a book of any particular language. The only place where this book fails in this respect is in pages 122 *et seq* where several new terms are introduced, and not even in italics. In an English text such terms in parenthesis are valuable, and are essential for those who may know their Sanskrit. But we are hardly ready to bring "Prarabdha" etc in as not having sufficiently close English equivalents.

Bro. Pavri has without doubt added an essential book to the literature of Theosophy.

A. F. KNUDSEN.

The Kerala Theosophical Federation Report for 1926-27 (printed) is a record of enthusiastic and efficient activity. The businesslike organisers of the Federation have registered the body and are urging all the Lodges under it to do the same to enable them to be legal owners of property etc. The Federation is acquiring a printing press, conducting a magazine in the vernacular and a bulletin in English for purposes of organisation activities. Camps and Summer Schools bring the members together and knit them into a better realized brotherhood and the energetic propaganda workers spread the movement. Except for the somewhat contemptuous allusions to certain actions of the General Secretary's office with regard to collections and dues, the report is a good record of work in the cause of Brotherhood.

The Bihar Theosophical Federation report for 1927-28 shows that Bihar is awake Theosophically. The Federation has spent 25 per cent of its income in the travelling expenses of its lecturers, spent about Rs. 300 on a magic-lantern and slides to make the lectures more interesting and effective. Six district towns held District Conferences, some holding two or three in the same place during the year. 35 Magic lantern lectures were delivered, while 13 addresses were given at schools and colleges. Mr. Ramashray Prasad though a retired government servant seems to be indefatigable in his lecture tours. The subjects of the lectures also are an indication of the wider out-look in service. They range over such subjects as cholera, baby-welfare, the new age, the Kingdom of Happiness. The annual meeting at Patna under the Presidency of Miss. H. Veale was given this very gratifying report of theosophical activity and which must have inspired the T. S. in Bihar to greater achievements. We congratulate Br. Chandra Deva Narayan, the Secretary of the Federation on such excellent work.

The Theosophical Tamil Publication Society's report, Adyar. The modest efforts of this Society are recorded in its report. It has put before the Tamil reading public some seven publications on Theosophical and allied subjects and is slowly growing stronger. It appeals for larger membership and actively sympathetic support from Tamil knowing members of the T. S.

INDIAN SECTION

Statement of Income and Expenditure

	Receipts during the half-year	Budgetted amount for 1927-28	Balance
A. BENARES PROPERTY :—			
Rents ...	1,516 8 0	10,000 0 0	8,483 8 0
Garden receipts ..	210 0 0	350 0 0	140 0 0
B. DUES AND FEES :—			
Lodge members dues ..	8,732 4 0	11,500 0 0	2,767 12 0
Unattached members dues	552 4 0	1,200 0 0	647 12 0
Commuted dues ...	559 8 0	790 0 0	230 8 0
Entrance Fees ...	1,031 0 0	1,500 0 0	469 0 0
C. OTHER SOURCES :—			
Interest	47 4 0	150 0 0	102 12 0
<i>Theosophy in India :—</i>			
Sale and subscription ...	13 14 0	20 0 0	6 2 0
Advertisements ...	66 8 0	100 0 0	33 8 0
Miscellaneous ...	16 0 0		
D. DONATIONS :—			
General ...	64 0 0		
E. ADJUSTMENT ITEMS :—			
Presidents Birth-day Fund	209 8 0		
Public Purposes Fund ...	7,179 6 0		
T. E. T. Fund ...	476 0 0		
Temple Fund ...	135 0 0		
Provident Fund ...	127 0 6		
Deposits ...	252 8 0		
Suspense a/c ...	122 7 0		
Allahabad Bank ...	2,000 0 0		
E. S. Deposit ...	30 0 0		
Benares Bank ...	800 0 0		
Imperial Bank ...	856 14 0		
P. T. S. State Fund ...	10 0 0		
Hyderabad Deccan Fund ...	61 5 9		
	25,069 3 3		
Previous balance ...	1,238 0 3		
Total Rs. ...	26,307 3 6		

THEOSOPHICAL SOCIETY.

for the Half-year ending 31st March 1928.

	Expenditure during the half-year.			Budgetted amount for 1927-28			Balance			
A. BENARES PROPERTY :—										
Rents, Rates and Taxes	..	361	11	7	888	0	0	526	4	5
Building and repairs	..	258	5	2	2,700	0	0	1,441	10	10
<i>Gardens Establishment :—</i>										
Servants		387	0		970	0		582	15	6
Irrigation		475	2		750	0		274	14	0
Servants' Clothes		27	13		50	0		22	2	3
Other Expenditure		32	14		200	0		167	2	0
<i>Miscellaneous :—</i>										
Lighting	...	149	7	3	350	0		200	8	9
Choukias and sweepers	...	402	8	6	960	0		557	7	6
B. OFFICE EXPENSES, PROPAGANDA ETC :—										
<i>Office Establishment</i>										
Headquarters	...	2,050	0	0	4,730	0		2,680	0	0
Ayaz	...	113	3	6	300	0		186	12	6
Servants	...	140	0	0	370	0		230	0	0
Printing Stationery and										
Stamps	...	567	15	6	1,800	0	0	1,232	0	6
Servants' Clothes	...	3	0		25	0	0	22	0	0
Furniture	...	166	2		200	0	0	33	14	0
Provident Fund	...	42	5		135	0	0	92	10	6
<i>Propaganda :—</i>										
Lecturers' Salaries	...	1,330	0						0	0
" Travelling allowance		828	4		1,500	0	0	671	11	6
Publications	...	4	6		300	0	0	295	10	0
Leaflets for free distribution	...	80	0		200	0	0	120	0	0
Theosophy in India Postage	...				550	0	0	235	0	0
" " Printing	...	327	0		2,750	0	0	2,423	0	0
Indian Section Library	...	34	8		200	0	0	165	8	0
Auditors Fees	...	100	0		100	0	0	...		
Miscellaneous Charges	...	200	0		300	0	0	100	0	0
C. ADJUSTMENT ITEMS :—										
Deposits	...	466	11	8						
Advances	...	360	0	1						
Suspense a/c	...	186	1	0						
Imperial Bank	...	6,838	7	0						
Benares Bank	...	477	10	0						
Postal Bank	...	149	2	0						
Public Purposes Fund	...	6,217	6	9						
Temple Fund	...	864	12	3						
Octogenarian Fund	...	262	15	3						
		5,219	13	9						
Cash on hand		1,087	5	9						
Total Rs.		26,307	3	6						

THEOSOPHICAL CONVENTION LECTURES, A SELECTION.

		Rs.	As.	P.
1.	Four Great Religions by Dr. Annie Besant	0	12	0
2.	Dharma	0	10	0
3.	The Evolution of Life and Form	0	12	0
4.	The Religious Problem in India	1	0	0
5.	Theosophy in relation to human life	0	12	0
6.	An Introduction to Yoga	1	4	0
7.	Gleanings from Light on the Path by Miss L. Edgar	1	0	0
8.	Theosophy and the T. S. by Dr. Annie Besant	1	0	0
9.	Theosophy and Life's deeper problems „	1	0	0
10.	The Real and the Unreal „	1	4	0
11.	Theosophy, the Interpreter	1	0	0
12.	The Three world Movements	1	0	0
13.	The Theosophist's Attitude	1	0	0
		<hr/>		
		12	6	0

The whole set of 13 books for Rs. 8-0-0 only. Postage extra.

BOOKS ON THEOSOPHICAL IDEALS IN EDUCATION

		Rs.	As.	P.
1.	Principles of Education Dr. Annie Besant	0	4	0
2.	Higher education in India „	0	6	0
3.	Ideals of Theosophy „	1	0	0
4.	Indian Ideals in education „	1	0	0
5.	World Problems of to-day with a lecture on education „	2	10	0
6.	Education in the light of Theosophy „	0	2	0
7.	The Ashrama Ideal Dr. G.S. Arundale	0	3	0
8.	Bed rock of Education „	1	0	0
9.	Theosophy and World Problems—with a lecture on Theosophy and the ideals of education „	1	8	0
10.	Education as Service Krishnaji	0	12	0
11.	Practical education G. N. Gokhale	1	0	0
12.	The education of the child R. Steiner	0	12	0

Books ordered worth Rs. 10/- at a time will receive a copy of Hindu congregational pooja worth Rs. 1/- free.

THE INDIAN BOOK SHOP, BENARES CITY.



Vol. XXV. }

JULY. 1928.

{ No. 7.

Notes and News.

Members of the Theosophical Society in India will be much grieved to learn of the sudden and very unexpected passing away of the Recording Secretary of the Society, Brother J. R. Aria, in the early morning of June 9th. as a result of a sharp attack of cholera, presumably the result of something taken on the journey between Bombay and Madras. He had been our Recording Secretary for nearly twenty years and for over twenty years had never missed attending the Conventions of the Society held in India. Indeed, his brother wrote that so far as he could remember from 1901 onwards brother Aria had been a regular participant at every Convention. I am sure that the very hearty sympathy of all members throughout our Section will be extended to our brother's family in their grief and distress. I have been in communication with them, and have been much touched by their kind expressions of gratitude for all that was sought to be done for brother Aria in his last moments. With him to the last was his old friend Dr. Shivakamu, but medical care was, under the circumstances, of no avail. The following resolution was passed at the last meeting of the Executive Committee of the Council of the Theosophical Society:—

Resolved that this meeting of the Executive Committee of the General Council do hereby place on record its deep sense of the loss sustained by the Theosophical Society owing to the unexpected and

sudden passing away of the Recording Secretary of the Society, Jal Rustomji Aria, who had held this office for close on twenty years and who for over twenty years had devoted himself with rare self-sacrifice to the cause of the Theosophical movement throughout the world;

Resolved further that the very sincere sympathy of the Committee be communicated to brother Aria's family in their great grief.

Resolved further that pending a new appointment by and in the absence of the President, Mr. Schwarz be requested to act as Recording Secretary until instructions are received from the President.

We are spending too much money on "THEOSOPHY IN INDIA". The Budget provision is Rs. 2,300 and we are in danger of exceeding this provision by a considerable sum, perhaps nearly Rs. 1,000. For the next few months therefore we must reduce the size of "THEOSOPHY IN INDIA", omitting articles and confining the matter to items of news, in addition to my own notes. For my own part I am inclined to think that we should permanently make "THEOSOPHY IN INDIA" more or less like the English Section's *Notes and News*. There are plenty of Theosophical magazines to provide us with articles, and each Federation can have its own journal, and can translate and incorporate in such journal the general news that may be printed in "THEOSOPHY IN INDIA". I should like to receive the views of Federations and Lodges. I must confess that I do not think "THEOSOPHY IN INDIA" as at present constituted serves much of a useful purpose. It is more or less of a waste of much needed money. I think we shall have permanently to limit the size to 24 pages, to exclude article, and to confine the matter to news of various kinds together with the General Secretary's monthly notes.

I have been receiving some very interesting letters from a good Mussalman brother, Mr. Nadarbeg K. Mirza. No doubt the Islamic League is doing what it can along the lines he suggests, but there is no doubt that much more needs to be done in the direction of giving new vitality to Islam through Theosophy as new vitality has been given to every other Faith in the same way.

In his first letter our brother writes :

"Knowing how busy you are with your multifarious duties, I have hesitated considerably before writing; but the importance of the cause impels me to take this liberty of imposing upon your valuable time.

In the last issue of "Theosophy in India" and elsewhere of late you have suggested that one of the solutions of the existing Hindu-Muslim tension is to be found in Theosophising Islam; or, may be, in making Theosophy the meeting place for the two great religions of India. I have never taken much interest in politics in the past, but the insistence with which our revered Mother has recently been hammering at the subject makes me feel that this also is a part of the "great Programme" which we, as Theosophists, are bound to carry out.

But as a Mohammedan Theosophist, I am far more interested in the religious side of Islam and its recognition of the Eternal Truths and the existence of the World Teacher. The Order of the Star in the East and the Theosophical Society have done a great deal towards preparing the public mind in this direction; but it seems to me that the heart of Islam has not yet been touched. There are only a handful of us "black sheep" who have "strayed" from the Islamic fold and accepted Theosophical Truths, as the membership of the Muslim Association will show. Our leaders: Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa and yourself have studied various religions such as Buddhism, Hinduism, Christianity and expounded the principles of these religions in the light of Theosophy. "Esoteric Buddhism," "Esoteric Christianity," "Four great religions" and various other books deal with these subjects. But, except for a small pamphlet by Dr. Besant there does not appear to be any Theosophical literature on the subject by any of the leaders. I suppose it would be possible to study Islam from a Theosophical point of view, and if some of you, our leaders, could give us a new exposition of it, it would help the Islamic worker considerably to do propaganda work.

It is commonly believed that besides the Quran (which also is said to have seven meanings, some of which could be probed) the prophet Mohammed had an exclusive set of disciples to whom He gave some occult teaching. It may be possible in some occult manner to get into touch with this inner teaching and the reference to it in exoteric teachings.

Also, it may help matters to have English translations of the Hadis and various lectures, talks, books and the philosophy of early Mohammedan teachers such as Hazrat Ali and other Khalifas, and have such translations published at the Theosophical Publishing House, with proper annotation and under capable Editorship. All these works are, of course, available in original Arabic and most of them also in Persian. But, unfortunately the greater majority of the educated Mohammedans (including myself, of course) are not very well acquainted with either of these languages.

May I therefore request you to take an early opportunity of sending out an appeal for such translations, and also interest yourself and the other leaders in the study and exposition of the deeper, esoteric side of Islam."

In a second letter he writes :

"Congregational form of worship (which is advocated in Islam) is said to collect the forces of nature and distribute them in the neighbourhood. In this connection if investigation is carried on along the same line as has been done with regard to the Bharat Samaj Puja (Temple Talks by J. K.), Co-Masonry and Church Service (Hidden side of Freemasonry and The Science of Sacraments by C. W. L.) it would be very useful to know :

1. WHAT is the exact effect on the higher planes of the Muslim "Nimaz" ?
2. WHY the various attitudes or postures in which God has to be suplicated in the Nimaz and what their effect ?
3. WHAT forces are invoked at various stages of the ceremony and what influences brought down by the various phrases which are often repeated in the ceremony ?
4. WHY and what is the effect of the preparation for the Nimaz : Ablutions, clean clothes, the manner and order of ablutions etc. ?
5. DO the Musulmans build any sort of a "Temple" in their ceremony either congregational or otherwise ? Comparing the architecture and the general form of the Muslim Mosques with some of the forms of temples created in

the church and Masonic ceremonies (as illustrated in the two named books of Bishop Leadbeater), it would seem that the Ancient Musulmans were not entirely ignorant of the astral or mental forms of these Temples. It seems probable that the Mosques were built with a view to accommodating this "Form".

6. BELIEF in the Angels and the "Jinns" (which, I take it, correspond to our "Devas") is practically one of the articles of faith in Islam. In what manner then do these angels and devas assist humanity? HOW is their aid to be sought in the religious ceremonies of Islam?
7. IS THERE in Islam any equivalent to "Mantras"? It would seem so. The Quran, undoubtedly is an extraordinary book, judging from the unique nature and the absolute purity of its language. Certain verses are strung together in a peculiar manner. This peculiarity cannot be accidental. If sound has any influence, as in Mantras, there must be a definite effect of these passages also. If so, what are these "Mantras" and what is their exact effect on higher planes? And how does that influence one's life on the physical plane?
8. THERE are several prayers in Islam and several "Ayats" of the Quran, which are supposed to drive away evil spirits, to remove disease, bring rain, etc. etc. What is the science of these effects?
9. THEN there are special prayers for the dead.....at and after the burial. What is their effect and how is that effect caused?
10. HOW far does the effect of these prayers, nimaz etc. depend upon the purity and the personality of the officiating priest? What exactly is his function? Are there any artificial aids in Islam (such as the paraphernalia and the ornaments worn by the clergy) for bringing down the influences of the higher planes?
11. HOW far and in what manner, does the daily recitation of the Quran and the Namaz insisted on in Islam, help one's spiritual progress and how?

12. IN the various ceremonies of Islam, what is essential and what is mere superstition ?

I do hope some of our members will get to work on the lines above suggested and communicate with our brother whose address is : Mr. Nadarbeg K. Mirza, Wadhmal Udham Road. Opposite City Magistrate's Court, Karachi, Sind.

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* *

The Ninth Annual Session of the Bengal Provincial Theosophical Federation to be held from the 29th June to 1st July, seems likely to be no less successful than the South Indian Conference held last Easter. The Federation will take up the suggestion of Theosophising the Home and will examine it from the standpoint of the habits and customs of its own particular part of India. I have sent the following letter of greeting to our Bengal brethren :

I am in receipt of the Programme of the Ninth Annual Session of the Bengal Provincial Theosophical Federation. I think you have arranged a most interesting programme, and I wish I could be with you to take part in your deliberations. You are, of course, very fortunate in having Babu Hirendra Nath Datta to preside over your Session, as he is a man of great learning, of very balanced judgment and one of the few real Theosophists.

I send you the copies of *New India* in which were printed the papers read at the South India Conference. These may be of some use to you. I also send you one or two other papers which I do not think have been so far printed. I am not sure whether we had even the time to read them. Please return them, when you have finished with them. They may be useful for the purpose of taking notes for speeches. Of course, you will look upon the problem of Theosophising the Home from the Bengal standpoint, and I hope that a certain number of members will themselves write papers. Your point of view will naturally be different from the point of view of those living in the south.

My message to you all would be to realise that the Theosophising of the Home comes next to the Theosophising of oneself, and indeed must be carried on simultaneously with it. In these days, with India in the birth throes of her national life, it is of vital importance

that Theosophists should simultaneously strive to Theosophise themselves, to Theosophise the Home, to Theosophise their immediate surroundings and to maintain a truly Theosophical outlook upon the larger affairs of the life of the nation as a whole. Such is our imperative duty, and only as we perform this duty will our Theosophical Society be strong and will India rapidly become free. In no small measure is the Theosophical Society responsible for India's welfare, and if India is slow to achieve the opportunity immediately before her, it may well be because the Theosophical Society in India is slow to do its duty. The Theosophical Society in India exists for India, and the teaching of Theosophy is to enable every member to reform himself, so that he may serve with wise enthusiasm.

I trust you will not forget to consider the ways and means of Theosophising Bengal. Bengal lags a little behind in Theosophical development, and yet there is no more fruitful soil for Theosophy than Bengal. In the average Bengali, there is a wonderful admixture of emotion and intellectual capacity, as I well remember from my Central Hindu College days, and these two qualities existing together ought to help Bengal to be Theosophically a very virile part of India. There are innumerable forces at work playing through the country. It is your task to make channels for these forces far and wide in Bengal by vitalising the existing Lodges and Centres first and foremost and to carry the spirit of Theosophy to places from which hitherto it has been absent.

I am glad to know that you will have a Star Conference, a meeting of the Bharata Samaj and a gathering of Young Theosophists. The latter is imperative. The Youth of Bengal is second to none. You can make what you like of them, and I expect Theosophists in Bengal to turn their very particular attention to the Youth in whom lies the hope of the future.

I earnestly trust that the result of your Ninth Annual Session will be new life throughout your great Province, including, of course, Assam and Orissa. I shall await with deep interest the results of your deliberations so far as the organising of Theosophical life in Bengal is concerned.

The meetings will be at Murshidabad City and I hope that a number of members outside Bengal will endeavour to attend. Of

course, Bengal, Assam and Orissa members should attend in full strength.

* * *

In reference to my observations regarding Lodge Organizers set forth in "THEOSOPHY IN INDIA" for March and April last, the Secretary of the Karnataka Theosophical Federation sends me the following resolution passed by its Council at its meeting held on June 10th:

"The Council of the Karnataka Theosophical Federation is convinced from past experience that Lodge Organizers are absolutely necessary as many of the so-called Vernacular Lodges cannot efficiently organize themselves. With a few exceptions, the majority of Lodges in the Mysore State (nearly 65 p.c.) cannot take care of themselves; much less can they be expected to organize their respective areas."

* * *

Our new Assistant General Secretary has lost no time in getting actively to work in the Headquarters office and I can assure all our members that he is making a very thorough investigation of the whole situation.

I frequently receive letters from him giving the results of such investigation, and I am asking him to prepare, first for the consideration of the Executive Committee and then for consideration of the Section as a whole, a constructive report on Headquarters Office requirements.

One point in one of his letters is of special interest. He says "people seem to think that autonomous Federations decrease the work of the Indian Section. This is a mistake. The work has increased so much that the existing staff cannot cope with it. Much correspondence takes place over the accounts of members. It will be necessary as soon as possible to devise some simpler system. Why should we at Headquarters have to keep detailed accounts of individual members who belong to autonomous Federations?"

I think we are fortunate in having so experienced an officer to take charge of the administration of our Section in time to lay for us a definite scheme for organization which we may consider during the course of next Convention.

I am glad to hear from Bombay that the Vasanta Theosophical Co-operative Housing Society Ltd. is doing on the whole well, though many more shares need to be taken if the property is to be developed to the full extent. The Managing Committee of the Housing Society has worked hard and has done its work in a most business-like manner. Those interested should write to the Honorary Secretary, Raja Bahadur Mansion, Apollo Street, Fort. Bombay, for a copy of the prospectus and other information.

The Public Purposes Fund is, I am sorry to say, not making the rapid progress I had hoped, partly, perhaps, because I have been unable to leave Adyar. Southern India has made itself responsible for one-third of the amount for which I asked and we have in hand about Rs. 21,000, part of which, of course, comes from Southern India—in fact the greater proportion. I am very grateful to those members who have worked so hard to help, and especially to the Karanataka Theosophical Federation for the trouble it is taking to help. This Federation has sent out a special printed appeal, and is organizing its area very carefully. I do ask all members to make a special point during the coming half year of helping the Fund in every possible way. In this connection I draw the attention of members to the splendid help being given by Karachi. On the 28th and 29th of April last a group of workers playing under the name of "The Star Players" and "The Star Strings" gave a very fine variety concert in aid of our Educational activities. The well printed programme is before me as I write, and so much was the entertainment appreciated that no less a sum than Rs. 1000 was netted for the Educational part of our work. Specially to be thanked are the players themselves and Messrs J. N. R. Mehta, G. N. Gokhale, A. G. Chagla and H. B. Advani who respectively were responsible for the organizing, for the music and for the stage direction.

* * *

I am very glad to give the following information regarding the Lodge of Jewish Theosophists in Poona.

"Our Branch is primarily meant to be a part and parcel of the Association of Hebrew Theosophists and it was with this object that

it was started. Our President, Khan Saheb Mordecai Joseph is in correspondence with Bro. Ani of Bombay and as soon as three or more members are obtained as paying members the Branch will be affiliated to the Association.

There is much to be done and can be done by yourself and the Association and by every Jewish and Non-Jewish Theosophist for the Jews in Poona and elsewhere as will be apparent to you from the following few lines.

When Dr. J. E. Solomon arrived in Poona on 3-1-28 from Adyar on his way back to Ahmedabad, an opportunity was taken to meet together at Khan Saheb Mordecai Joseph's place, when it was unanimously resolved to form a branch of the Association of Hebrew Theosophists at Poona, and that it should meet every Saturday evening. Brother Khan Saheb Mordecai Joseph was elected President and myself as Secretary.

During the above period we have read and discussed the book "A Plea for Judaism" by Leonard Bosman. We propose to take up from next meeting Montefiore's "Bible for Home Reading".

The general tendency among the Jews in Poona is against Theosophy. We have already created a little stir in the community. The general impression is that Theosophy is out to proselytise the Jews and much of this impression was removed by Leonard Bosman. We will do our propaganda work gradually and steadily. In this respect we look upon Adyar to supply us with some leaflets etc. written from a Jewish standpoint of view. I am sure you must be having some sample copies from America.

I very much desire lectures or writings on some of the following subjects: (a) Is Theosophy anti-Jewish; (b) When is the Messiah expected from a Jewish standpoint; (c) The mission of the Jews in the world.—G. SAMSON."

We are glad to announce the result of the voting by the Section members for the election of the P. T. S. as follows :—

Number of members eligible to vote	5196
Number voted for	3896
Number voted against	3
Number who did not vote	1297
Percentage voted	75.03

*
* * *

We would draw the attention of the Federation Secretaries to the nice typed Federation Bulletin that Mrs. A. L. Huidekoper is issuing monthly for her C. I. and Rajputana Federation. It is a model of what a Bulletin should be. Typed copies of its Hindi translation are also issued for the use of members not knowing English and for the use of the families of members. Its outlook is broad and it tries to help its readers along all lines of useful work and uplift besides making them better and keener Theosophists. In the last December and May issues of *Theosophy in India* she invited certain views and opinions. It is hoped that all Federation Secretaries will make it a point to reply and discuss matters with her. Because a joint discussion will probably result in some good to the Indian Section. She sends her Bulletin to the Federation Secretaries in the north and to any in the South who would care to ask for the same.

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We would draw the attention of the readers to the attempts that are being made to make *The Theosophist* more interesting. This will be shown by the contents of the June issue advertised in the preceding issue of *Theosophy in India*.

A Roof Talk

A GREAT and Glorious Day dawns upon the world, for the Messengers of the Radiance of Our Lord the Sun are come into our midst to dwell awhile. Messengers of the Light shall shine in our darkness, and there shall be Light abundant upon the Path the world must tread to reach its Goal.

But ere the Day, the darkness ; for who shall know Day who has not known Night ? Ere a Day such as the world has never known before, must needs come a Night such as the world has never known before, for a Splendid Day is ushered in by a tumultuous Night. The greater the devastation, the greater the battle, the greater the turmoil, the greater the conflict, the greater the agony, the mightier the Peace which follows afterwards. Great Days follow Great Nights. Great Triumphs stand upon Great failures. "'Tis something to be great in any wise."

And as the Great and Glorious Day dawns, storms roll up and thunderingly crash upon a to be chastened world. In 1875 came the first storm-intimation of the approaching Day. Materialism reigned supreme, driving disastrously before it religion and belief. Into the world's growing blindness burst the lightning of Theosophy and in its brilliant flashes men caught glimpses of a Real from which their faces were being turned. H. P. B. was the Messenger of the Lightning, the chosen channel of the Radiance of our Lord the Sun. Backwards and forwards rolled the storm, until Victory was won, and the Messenger of the Gods was called home in Triumph ; for she had won the fight which was to bring the Saviour of the World earlier to the task of His world's redemption.

A lull. And then a second storm-intimation—the World-war—to clear the air for Freedom ; for only in Freedom can the soul of man listen to the Voice of the Lord. The World-war was to burst upon humanity, yet not cause irreparable devastation such as Atlantis had known ; for the Theosophical Society lived to bring the world safely through all assailments. The world would live. It would not descend into darkness. The heroism of H. P. B. and of her comrades had made this sure.

Twice the triumph of the Light over the Darkness. Twice the blackest clouds had melted before the unwavering Rays of Truth. And now comes the third stupenduous onslaught—perchance the last. Materialism lies vanquished before Truth. Tyranny flees before Freedom. What remains? That the world shall in Truth and in Freedom welcome the Light-Bringers, and receive gladly the Light They bring. Against these Mighty Ones come forth the mighty ones of Darkness, seeking to close the windows of the hearts of the world's children against the entry of the Light. All that is of the Darkness they foster and stir—pride, selfishness, persecution, ridicule, self-righteousness; and indifference they seek to turn into dislike and thence into hatred.

Two thousand years ago these lords of Darkness had their triumph. They seek to repeat it, for to-day their triumph might be mightier still. And so they make their onslaught upon us all, at first in the little things, as even the most stupenduous storm is first heard in soft and trembling rumblings from afar. Some there be whom no storm may touch, whom all storms pass by; for they live in the Eternal, where all is Peace unshakeable. These move forward with sure and certain steps to greet the Light-Bringers, and bid them joyous welcome to the reverent hospitality of their hearts. But many there be who still dwell in the Kingdom of Time where storms abound and wrecks are frequent; who know a little of that other Kingdom of which the Kingdom of Time is but a shadow, but who know it only now and then, have in it no firm footing. In the ears of such will be the distant sounds of rumbling. In the little things entering into their daily lives, in pride-assertions, in upliftments of selfishness, in hardness-touches, in irritability-manifestations, in expressions of intolerance, in little touches of self-righteousness, are the sounds of approaching storm. In these little things at these times dwell the lords of Darkness, these are their outposts whence they wage war against the Warriors of the Light. These are the storm-intimations, and may be the heralds, of a mighty crash and clash of elements, now the victory inclining here, now there, now to the Light and now to the Darkness. Shall the storm burst upon us? Must it? Upon some of us, yes. To some must come the storm in its uttermost fury, and among these some shall triumph, and some shall have to wait for triumph. All glory to those who triumph in the very midst of the fight. All compassion for those who must

wait awhile. But if we hear the approach of the storm, if there come to us the intimations of its advent, shall we wait for it to burst, shall we allow the lords of Darkness to entrench themselves within us, or shall we resolutely turn from the advancing darkness to the glorious East where we may perceive the Messengers of the Dawn? Shall we not turn our backs on the Darkness, let it burst upon us as it will, let it shake us as it will? Though the dark storm breaks upon us from behind, our faces are turned towards the Light, our arms are outstretched in welcome to the Light-Bringers, our hearts are open to Them, we move towards Their Peace away from the turmoil of storm and stress. Our backs are strong to bear, for we have borne heavy loads on our upward climb towards the Real. One storm more or less matters little, for even the mightiest storm can but bend—it shall not break. Let us turn away from the little things which are messengers, heralds, of the dark hosts—from the pride, the narrowness, the conceit, the self-assurance, the hardness—let us turn indifferently from these, contemptuous of them for we have no use for them, and glow with the light dawning upon a waiting world. Two storms the world has weathered, and in the struggle has grown strong to meet the storm to come. Theosophy and the Theosophical Society have helped the world to stand four-square to the storms which have come and gone. Theosophy, the Theosophical Society, and the daughter-movements, reared by these to vigorous Youth, the Order of the Star, the Movements to purify the Faiths of the world: all these and others shall strengthen the world to give a welcome to the Messengers of the Light such as has never been offered before. Never have come such a Galaxy of Messengers. Never has the world seen such storms as those which have come to it. But never has the world been so strengthened for the vigil of the Night which precedes the Dawn. God has strengthened the lamb to meet the fury of the wind—better this than to temper the wind.

So triumph shall come. It is ordained. Yet some shall fall by the way-side. May you and I not be among the number. On guard, brothers. Alert.

G. S. A.

The Idea of Eternal Damnation in Islam.

Outside of Islam there seems to be a current belief that Islam promises an eternity of "hell" to those of its followers who have strayed from the path of righteousness. That this idea is an erroneous one is abundantly clear to the Muslims themselves. The Holy Quran declares:

"Surely, as for those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path except the path of hell, to abide in it *for a long time*, and this is easy to Allah."

IV -168-169.

Again, it is stated:

"Surely, Allah has cursed the unbelievers and has prepared for them a burning fire, to abide therein *for a long time*,"

XXXIII-64-65.

The same idea is once more repeated in another verse, which reads:

"And whoever disobeys Allah and His Apostle, surely he shall have the fire of hell, to abide therein *for a long time*."

LXXII-23.

In each of these verses the word used is "Abadan", which is loosely taken to mean "Eternity", hence the popular belief. It may therefore be worth while to examine some commentaries which distinguish the meaning of the word from its popular significance. It is suggested that the word "Abadan" is synonymous with "Daḥar Tabīl," i. e. "a long, unlimited period of time," which signifies "time in the absolute," or "time without end."

But there are various authorities to prove that the correct meaning of the word "Abadan" is not "Eternity" but a "long time." In this connection it is interesting to note the following verse of the Holy Scripture:

"Surely hell lies in wait, a place of resort for the inordinate, living therein *for long years*."

LXXVIII-21,22,23.

The word here employed is "Ahkab", plural of "Hukub", denoting "seventy years" or "eighty years" or simply "years", in the sense of a very long period.

One commentary on this verse states :

"Whatever significance may be adopted, the use of the word "Ahkab" leaves no doubt that the punishment of hell shall not continue for an unlimited time. The use of a word which signifies a limited period in the case of the punishment of hell, while such words are never used with regard to the bliss of heavenly life, is a clear indication that the latter shall never come to an end while the former shall."

MAULVI MOHOMED ALI,

In this view the learned commentator is certainly supported by the Holy Quran which says :

"As to those who are unhappy they shall be in the fire..... abiding therein so long as the heaven and earth endure, except as your Lord please."

XI—106, 107.

Compare this with the next verse, which assures us that :

"And as to those who are made happy, they shall be in the Garden, abiding in it as long as the heavens and the earth endure, except as your Lord please."

XI—108.

Thus, so far, the period for which a soul might be left in heaven or hell depends upon the pleasure of the Lord; but in the case of those indicated in verse 108, those abiding in heaven, a definite assurance is given that :

".....this is a gift which shall never be cut off." which shows that the period in hell is a period which shall at some time or other be "cut off."

The same idea is again repeated in verse VI—129 which neednot be quoted.

We might also with advantage quote some of the sayings of the Holy Prophet Mohomed, on Whom be peace, which Maulvi Mohomed Ali has noticed in his commentary on the point. Says He :

"Then will Allah say : the angels, the prophets and the faithful have all in their turn interceded for the sinners and now

there remains none to intercede for them except the most merciful of all merciful ones. So He will take out a handful from the fire and bring out a people who never worked any good."

And,

"Surely, a day will come over hell when it will be like a field of corn that has dried up, flourishing for a while."

And again,

"Surely a day will come over hell when there shall not be a single human being in it."

And finally,

"Even if the dwellers in hell may be numberless, as the sands of the desert, a day will surely come when they will be taken out of it."

On the whole perhaps it would be more accurate to say that the "hell" of Islam closely resembles the Astral plane of Theosophy, where the passions of man are burnt out of him. From the Theosophical conception of after-death conditions we learn that, after death, man passes on to the Astral plane, of which there are said to be seven divisions. And, as he progresses, as the grosser matter falls away, so he rises from sub-plane to sub-plane until ultimately he arrives at the "Mental plane," which might stand for what is known as "heaven" in Islam. From this point of view it is interesting to note the following verse in which it is stated that :

"It (hell) has seven gates; for every gate there shall be a separate party of them....."

If that is so, it follows as a matter of fact that there must come a time when life in hell will come to an end, even for a Musulman.

NADARBEG K. MIRZA.

Wadhmal Udham Road

Karachi—Sindh.

The World Mother in Hindu Books.

In the Hindu Books the Power of Ishwar or Logos is called the World Mother. Whoever represents this Power in its lower manifestations will also be called by the same title in these books. The following is one of the descriptions in the Markandeya Purana, chapter 85. Other books containing descriptions of the World-Mother are the Devi-Bhagwat Purana, the Shakta Upanishads, Ananda Lahari, and the Tantras. Will readers of Theosophy in India kindly go through these books and send appropriate quotations for this Magazine. Efforts should be made to find out if there is anywhere mention of the World Mother's manifestation on the lower planes corresponding to the one now put forward in Theosophical Magazines.

We bow again and again to that Divine Power which in all creatures is called the Maya (illusion) power of Vishnu (Logos).

या

We bow again and again to that Divine Power which appears in all creatures as consciousness.

We bow again and again to that Divine Power which manifests in all creatures as intellect.

निद्रारूपेण संस्थिता । न

We bow again and again to that Divine Power which appears in all creatures as sleep.

We bow again and again to that Divine Power which appears in all creatures as hunger.

या देवी सर्वभूतेषु छाया रूपेण संस्थिता । नमस्तस्यै० ॥ १७ ॥

We bow again and again to that Divine Power which appears in all creatures as shadow.

In this way and in the same language they bow again and again to this Power as power (शक्तिरूपेण); as desire (तृष्णा); as forgiveness (क्षमा); as classification (जाति); as modesty (लज्जा); as peace (शान्ति); as faith (श्रद्धा); as beauty (कान्ति); as wealth (लक्ष्मी); as action (वृत्ति); as memory (स्मृति); as mercy (दया); as satisfaction (तुष्टि); as illusion (भ्रान्ति); and finally it concludes as below :—

॥ ३१ ॥

We bow again and again to that Divine Power which is in all creatures as mother.

इन्द्रियाणामधिष्ठात्री भूतानामखिलेषु या ।

भूतेषु सततं तस्यै व्याप्त्यै देव्यै नमोनमः ॥ ३३ ॥

We bow again and again to that Divine Power which presides over the bodily organs of all creatures and which is always present in all creatures.

॥ ३४ ॥

We bow again and again to that Power which pervades the whole world as understanding.

In this connection it is interesting to find Mr. Aurobindo Ghosh writing in his new book, 'The Mother', as follows :—

"The four Powers of the Mother are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis (powers) that do her work in the universe. The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many sided that to follow her movement is impossible for the quickest mind and for the freest and most vast intelligence."

Elsewhere he mentions these four Personalities as Mahakali, Maheswari, Mahalakshmi and Mahasaraswati.

PANDA BAIJNATH.

Activities.

Marathi Theosophical Federation.

The fifteenth session of the Marathi Theosophical Federation was held this year at Nasik on 18th, 19th and 20th May last under the presidentship of N. Shri Rama Esq. B. A. who was specially deputed by Dr. Annie Besant from Adyar, Madras. The session was held on the premises of the Parsi Boarding High School which were so generously placed at the disposal of the Federation by Mr. F. H. Dastur, the Head Master. The session was very well attended by members from various districts and was a great success because of the eager devotion and excellent arrangements made by Miss Aimai Nagarwalla and Rao Saheb Kardile and his family. The whole premises were suffused with an atmosphere characteristic of peace and joy mainly due to the rare qualities of head and heart of the president Mr. Shri Ram. The regular session was preceded by a training Camp from the 14th to 17th May wherein Mr. R. S. Bhagwat of Thana gave an excellent series of three discourses, outlining the Teachings of Theosophy; and Mr. W. L. Chiplonkar held conversational Meetings every day. A special women's Meeting was held in the Local Girls School which was addressed by Messrs W. L. Chiplonkar, R. S. Bhagwat, and C. M. Chiplonkar, Poona. The Meeting was attended by over one hundred Ladies and the addresses were well appreciated. Mr. Chiplonkar of Akola gave two discourses on "Message of the Bhagvad-Gita in the regular session, at which Shri Shankaracharya Dr. Kurtakoti was kind enough to preside and to address the gathering. The "Vasant Vyakhyaana Mala" on the ghats of the Godavari, also arranged for the lecture of the president of the Federation and of Messrs Chiplonkar and Bhagwat. The members of the "Nachiketa" Lodge Poona of young Theosophists gave a symposium on the 17th May, presided over by Prof. R. K. Kulkarni of Gwalior and entertained the members on the last day i. e. the 20th May with a beautiful dramatic piece on "The Coming of the Prophet" which was performed with great credit to the young Theosophists. Hari Bhakta Parayana Mr. Pangarkar was also kind enough to give a discourse to the members on the 18th. The gathering terminated on the evening of the 20th with Camp-fire.

The Panch Mahal Group, Gujerat. Mr. V. G. Bhatt writes :—

The second session of the federation of the Lodges of the Panch Mahal Group—Godhra, Balasinor, Desor and Umreth—was held at Desor on the 13th, 14th and 15th June under the Presidentship of Bro. H.K. Mehta. Delegates from Baroda, Ahmedabad and Bhavnagar also attended. Women attended the gathering in large numbers. Two to three hundred people were present at all the meetings.

'The Health in the Home,' 'Sanitation and Hygiene, 'Culture,' 'Beauty', 'Social reforms,' Guests, 'Economy in the Home' were the subjects discussed. On the last day 'The World Teacher, His message' was the title of the lectures, delivered by Mr. H.K. Mehta, Mr. N. Doshi and Mr. V. G. Bhatt. In the end a few people took a pledge to introduce some changes in the home, and a few youths undertook to improve themselves as well as their homes. At night there were Bhajans, Songs, Music and Questions and Answers. Some families attended from the surrounding villages. It was a sort of festival for the people of the whole village. People of all castes and classes took part in making arrangements and helping our people. Especially the youths of the place were busy for all the three days. There was a wave of enthusiasm, peace and power for the whole time and all the people felt as one group and one family.

The guests departed on the 16th.

All the expenses were borne by the members of the Desor lodge ; they come to Rs. 250/-.

White Lotus Day Celebrations.

Reports of these celebrations have been received from Multan, Bangalore, Chapra (Bihar), Gaya, Hyderabad (Nizam's), Srinagar (Kashmir), Rohri (Sind), Darbhanga Patiala, Comilla, Sivaganga, Jammu. Krishnagar, Kalimpong, Jhansi, Etawah etc. This day was duly celebrated at the Head Quarters of the Section also.

Chapra

The Chapra Lodge has also undertaken the work of helping poor students and giving free medicines to the poor, and at cheap rates to the students and the public. They contemplate undertaking other public services also.

Ujjain.

The Ujjain Lodge through the exertions of Brothers Durgashankar Nagar and H. K. Gurtu and others is showing revived

activities. It has moved to new and better premises and has started a Public Reading Room. It is doing useful propaganda among the people there.

Youth Lodge—Karachi.

Under the auspices of the Theosophical Youth Lodge Mr. Jamshed Mehta will give every Friday at 7-30 p. m. in the Theosophical Hall a series of talks with illustrations (except on Fridays when the hall is engaged for public lectures) on "Body—the Temple Divine."

Theosophical Propaganda, Bellary.

Mr. K. Narahari Shastri, Theosophical Lodge Organiser, Adyar, addressed three meetings at the Maitreya Ladies Lodge, two in the Sanmarga Theosophical Lodge, one in a member's House to a large audience of ladies in the Kamsasala Bazaar Street, and one an open air meeting in the Main Bazaar Street. He dealt with a number of practical points of life from the Theosophical point of view with regard to cleanliness and tidiness of person and surroundings, sanitation and hygienic principles, civic and social life, religious tolerance and mutual understanding, mutual respect and consideration for others, the co-operation of people working in different walks of life, the evil results due to the ignorance of women with regard to the physiological and psychological functions in their children, especially of growing girls who are burdened with motherhood when they are yet to be children studying in schools and playing in the fields, the evils of following many of the lifeless rigid customs of the past like the enforced widowhood, animal sacrifices etc., the degrading treatment given to widows who require consideration and kindness even more than other ladies, the meaningless and harmful antagonisms with regard to religious and sectarian narrowness, want of courage of conviction in religious, social and other matters.

There is much scope for Theosophical and Star members for very useful work at Bellary.

Andhra Theosophical Federation.

The August Session of the above Federation is to be held this year at Kurnool. Mr. O. Lakshmana Swami M.A., Bar-at-Law, the Secretary of the local Lodge, T.S. is keen on making the meeting a grand success. The meeting will be held on Saturday and Sunday, the 18th and 19th August. It is hoped that all the T.S. Lodges and Star Groups will make it a point to send at least some representatives from their respective centres.

Reviews

Doreen and Killeys, a short play in 4 Scenes on *Ahimsa*, by M. F. St. John James, issued under the auspices of the League of Ahimsa, 1/-. Killeys, a stranger from afar introduces gun powder and teaches the king how to kill for food. The king is now mad for animal food and one day no other animal food being available the cook kills the king's favourite daughter and cooks and serves her to the king and his guests. Killeys then reveals the true facts and the princess appears in her astral body and exhorts the King to stop the slaughter and to work for the defenceless and then he would see the great Light. Both then vanish.

The play is nicely written for being staged by school children on whom it will create an impression. The plot could be improved to make it more natural and therefore more effective. B

Swapna Labdha Adwaitabodha by Venkayya Garu, Retired Sub-Magistrate, Modepura. The writer was helped in his spiritual unfoldment by teachings given him in dreams. The book contains a description of 27 such dreams and their interpretations from his view point. Sanskrit quotations might have been given also in Roman character instead of in Telugu alone to make the book more useful.

That such help is sometimes given in dreams the reviewer believes to be a fact. He has heard from others of similar experiences.

The book may help Telugu readers in solving some of their difficulties. B

Glimpses by T. L. Vaswani, pp-86 T. P. H. Adyar.—This small pamphlet contains thoughts and meditations of the author on various spiritual subjects as Prasnotara, Peace-chant, Sphere of Silence, Atmādarshan and so on. These thoughts and meditations are of great value to students who themselves would meditate on such thoughts. This little book will be helpful to them.

B.

- (1) *A Pilgrim's Faith*, pp. 8 & 94 } Both published by
 Messrs. Ganesh & Co.
 (2) *Shri Ram Krishna*, pp. 8 & 64 } Madras.

These two well got up booklets are from the pen of Sadhu Vaswani who does not need any elaborate introduction to our readers for he belongs to that company of seekers who though technically outside the fold of the Theosophical Society are essentially within that world movement of spiritual awakening of which the T.S. is probably the most conscious instrument and vehicle 'A Pilgrim's faith' is a booklet which the Theosophist and the Star member will do well to read, for each will find in it much to justify the faith that is in him if that faith need a justification. He will also find enough to cure him of any narrow-minded sense of superiority as being a member of a Society or an Order which is the only custodian of all understanding and tolerance. This is the note underlying the Pilgrim's Faith : "Behind my faith..... stand many years of quest. It is not finished. The quest is endless and doubts are a part of the discipline.....Strength comes to those who suffer and light to those who pass patiently through the cave." How familiar!

'Shri Ramakrishna' consists of the Sadhu's lectures and talks on the life and message of that great Theosophist who was never a member of the T. S. In these talks too, the same broad outlook, the same enthusiasm, the same mystic touch, is brought to bear on the subject.

In this hour of dawn many a bird is singing the song of welcome; Sadhu Vaswani's songs are some of the sweetest.

R. S.



सत्यान्नास्ति परोधमः

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From the General Secretary

As we are getting within measurable distance of the Convention to be held in Benares, I hope that any member of the Section who has any suggestion to make for the improvement of our work will not hesitate to make it, sending it to the Assistant General Secretary at Benares. I should be very glad, too, if Lodges would devote an early meeting to a survey of the Theosophical situation in India, discussing it and reaching certain conclusions to be communicated to Headquarters in due course. We very much need to set our Theosophical Section house in order, and I propose that adequate time shall be allotted during the Convention to Indian Section affairs. As I said a few months ago, it is really very unsatisfactory that only two or three hours annually are devoted by the Convention to Indian Section affairs. I am determined that this shall not be the case in December next. Subsidiary activities and minor movements matter very much less than the business of the Section, and if the Section has not any business then it ought to have. If members who are keen on the Section would bestir themselves to a survey of the situation they might very definitely help to enthuse into it much needed new life; and if Lodges would collectively make constructive suggestions we might begin to make very definite headway. At present, so far as I am able to judge, we are marking time; and this should not be in times like these.

I have received a very interesting letter from the General Secretary of the Theosophical Society in Wales which I reproduce here so that it may have the most conspicuous publicity. I should very much like to have the opinion of Lodges on Mr. Freeman's proposal. I would rather not express my own views until I have received opinions from some of our Lodges:

My dear Colleague,

It is my intention to move at the next International Convention of The Theosophical Society to be held in the United States of America in 1929, that a recommendation be made to the General Council to consider the amendment of the Objects of the Society by deleting all except the following words in the present Objects, so that it will have but a single Object and read thus :

“TO FROM A NUCLEUS OF UNIVERSAL BROTHERHOOD.”

By so doing, it is not intended in any way to limit the wide scope, inclusive embrace and broad platform of the Society, or to interfere with any of its aims, ideals or activities, but for the following reasons among others :

(1)—It will simplify our Objects while clearly defining our aim, and still further broaden the conception of Brotherhood. In any case, the First Object has been the one specially emphasised.

(2)—No question of precedent is involved as the Objects of the Society have been changed many times before. Originally, they did not even include a reference to *Brotherhood*. A fuller recognition of the main purpose and work of the Society led to the alterations made in 1878, 1879, 1885, 1888, 1889, 1890 1894 and 1896. They have now been unchanged for 32 years. The Society is dynamic and evolutionary, not static and fixed. Its form must therefore be ever changing to provide for its growing life. “The Theosophical Society was an evolution, and not on the physical plane a planned creation.”—*(H. S. Olcott.)*

(3)—A nucleus of the Universal Brotherhood of *Humanity* has now been formed. It is well represented by the 45,000 Fellows belonging to 1,700 Lodges organised in 44 National Societies and comprising members of every Race, every Faith, every Colour, every Caste, and of both Sexes.

(4)—The Second and Third Objects of the Society are no longer ignored by the world. They naturally fall within and are implied by the single Object that is proposed.

“Comparative Religion, Philosophy and Science” are now almost universally studied.

Many scientific and other bodies are investigating “the unexplained laws of Nature and the powers latent in man.”

It is *not* suggested that any activity along these lines should be discontinued. On the contrary, they should be still further developed, but by the emphasis given to them, other matters, such as in the realms of Art and Social Service, have tended to be ignored by the Society.

(5)—The time has come when our conception of the ideals of Universal Brotherhood should be enlarged to include all other known forms of life-occupying this planet, with which conscious co-operation in **Brotherhood** can be brought about, in particular with :

(a)—Our Younger Brothers, the Animals and Birds, so that their interests, rights and privileges can be better safeguarded. At present this most necessary responsibility does *not* come within the Objects of the Society, yet many feel and express this attitude towards them.

(b)—Our Invisible Brothers, the Nature Spirits, Fairies and Angelic Hierarchies, ever recognised in all the World Scriptures and in theosophical teachings as our co-workers for the fulfilment of God's Plan, and now consciously known to many members of the Society.

(c)—Our Elder Brothers, The Masters of Wisdom, Who have always been stated to be the true Founders of the Theosophical Society and Who sent us the following Message through the mouth-piece of our President in 1925 :

“Much more shall We be among you during the coming years for *We too are of the Universal Brotherhood from which sometimes We are sought to be excluded.* Brotherhood does not stop short at Humanity at either end, whatever some may think, and We hope as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognised or not.”

"Yet it is perhaps not too much to hope that The Theosophical Society, Our Society, as well as yours, may some day recognise Us as facts and not merely as plausible and logical theories. Some there are among you who know Us well and whom We have instructed to testify to their knowledge among you, and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those Who love the world so well, and whose Treasure-house will open to all who bear in their hands the key of Brotherhood.

"But we impose Ourselves upon none. Those who so desire may seek alone, may tread alone their pathway; though We know there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give them even more abundantly could We but gain a wider welcome."

Has not the time come when we could help to provide that "wider welcome" and so become one of the means of recognising that still greater Brotherhood?

By such amendment of the Objects outlined above, these, and possibly other conceptions of Brotherhood may be realised *within* the Society. At present, all of them are definitely excluded from the nucleus of the Universal Brotherhood we seek to form.

The Message also states: "As ever, there is only one test for Membership of Our Society—a recognition of the Truth of Brotherhood *of all life* and an earnest desire to make such recognition effective."

At present our defined Objects include only the Brotherhood *of Humanity*. The recognition of the Truth of the Brotherhood *of all life* is our goal. The alteration proposed is a step in this direction.

PETER FREEMAN,

General Secretary T. S. in Wales.

* * *

The Secretary of the Karnataka Theosophical Federation sends me the following resolution passed on August 5th last by the Executive Committee of the Federation :

"Resolved that a recommendation be made to the General Secretary that it is desirable both in the interest of economy and in that of the leading Theosophical and Star Journals that the size of "Theosophy in India" should be reduced, all the original articles being excluded therefrom."

There is much difference of opinion with regard to this. My own view is, as I think I have already expressed, that "Theosophy in India" should be reduced in size to a glorified "Notes and News." Save under exceptional circumstances there should be no original articles but the journal should be full of the life of the Section and be in every way a stimulus to added effort along the various appropriate lines of activity coming in under the general name "theosophy". As regards original articles, it seems to me it would be good to receive these and to pass them on to the various vernacular journals, especially to the organs of the various Federations for translation and publication. We have not, for some years, published in "Theosophy in India" any original contributions of outstanding importance, and I see no likelihood of our being able to do this with the funds at our disposal. Added to which, it is by no means easy to obtain such articles. If any are available I must say I think they should be published in the President's own journal "The Theosophist". I am told that English speaking and unattached members would be in a difficulty if this plan were adopted. The question of unattached members should be gone into so that we may see how many there are and to what mother-tongue they belong. I should not be at all surprised if one or other of the existing vernacular journals would not meet their needs. I doubt whether there are more than a very small number of members of the Section who speak only English, those who do, are likely to be Europeans and would probably be able to afford "The Theosophist." In any case I am merely, as it were, thinking aloud. The whole matter can be brought up at Convention in December. But it is a very important matter, and I candidly tell my fellow-members that at present we are wasting money on "Theosophy in India".

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The President reached Bombay on Friday August 24th and was to have proceeded to Lucknow to the All-Parties Political Conference in connection with the Indian Constitution. From reports received by the last mail from Europe she is very much better and all points to

speedy restoration to health.. At the moment of writing these Notes I do not know what her plans will be after the meeting of the Conference is over. But we are very happy to have her home again and to know that she has so successfully surmounted her recent illness. I may, perhaps, be permitted to say that in my own mind I am quite convinced that her recent illness is not in the least degree a matter of personal karma, but the penalty of her position. She is a great transmuter of evil of all kinds and continually receives into herself all kinds of forces which in one way she is able to neutralise but which if left to themselves might work great mischief. She exercises the power of the mystery of the Atonement by virtue of her splendid at-one-ment. The physical body suffers, but there is not the same scar left as would be the case were the suffering largely a matter of personal karma.

We offer our most hearty congratulations to Mr. A. P. Warrington on his appointment as Vice-president of the Theosophical Society in place of Mr. C. Jinarajadasa who has vacated this office. I most earnestly trust that no one will allow his imagination to run away with him to the extent of assuming that Mr. Jinarajadasa is no longer in sympathy with the president or with the Theosophical Society. Mr. Jinarajadasa has for many years been one of the president's most devoted colleagues and one of the great pillars of the Theosophical movement. He remains no less devoted and no less a most stalwart protagonist of Theosophy and of the Theosophical Society, There is, of course, complete harmony between him and our President. It should not be, in the least degree necessary to say this, but we all from time to time suffer from aberrations, and a change in the Vice-presidentship might well be a fruitful source for a crop of aberrations. For this reason it is worth while to make statements that certainly seem superfluous. A change from time to time is all to the good and the splendid work of the Theosophical Society in the United States of America, the fact that it is the largest Section in the world, its place as the premier Section, and as the birthplace of the Theosophical Society itself all this entitles the Theosophical Society in the United States to a special place in our movement and to special consideration. It is therefore most fitting that one who has been General Secretary of this Section and who is so distinguished a member of the Society, besides being a truly great Theosophist, should hold an office in the

Society second only in importance to that of the president. All who know Mr. Warrington have for him the highest respect, and all who know him intimately have for him very deep affection. It is not too much to say, though it is saying much, that he is eminently worthy to hold the office to which our president has called him. May he adorn it for very many years.

News also comes that Mr. Schwarz has been re-appointed Treasurer of the Society. Who else could be Treasurer. Mr. Schwarz, as everybody knows, is a most efficient business man, and commands the respect and great love of us all.

I myself have been honoured by re-appointment as Personal Assistant to the President, and the President intimates that she will shortly make an appointment to the office of Recording Secretary left vacant by the passing away of Brother Aria. Personally I should like to see the office of Recording Secretary transformed into a kind of General Secretaryship, with organizing duties attached to it as well as the more formal duties with which at present it is engaged. I feel that larger co-ordination among the various Sections could be effected if the Society had a General Secretary who could organize as well as record. There is, of course, much formal work of a very important nature to be done in the way of recording, but I am inclined to think that the necessary arrangement for this could be made so as to leave the General Secretary ample time for his peregrinations. We need for the Society under present conditions a good co-ordinating officer in addition to the President and Vice-President. However, this is, perhaps, hardly my business. I was thinking aloud.

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In Bulletin No. 4 of the Tamil Districts Federation the energetic Secretary writes :

The Benares office of the Indian Section probably needs decentralisation as their work is stated to be increasing in spite of the different Federations. When Federations are better organised and when the Benares office is decentralised the staff there may be reduced. The main directions in which this decentralisation should come are :— (1) The Theosophy in India may be reduced to 12 pages only to convey the Messages of the General Secretary and spread the T. S. news of all India. (2) The accounts and addresses of each member need not be kept individually for Federation members nor the Theo.

sophy in India need be posted to them directly. The Theosophy in India may be railed in bulk to the Federation which will bind it with the Federation vernacular. journal and issue it together to each member. Benares office without any loss can grant for this 4 as. per head out of our subsidy to them *viz* the postage and packing they save thereby. This arrangement will save 75% of the correspondence between the Federation and the Section. Federations should indeed grow strong to take up these responsibilities and help the Parent Body, the Indian Section. May They bless the Federations to grow to that strength.

I have provisionally accepted an invitation to preside over the meetings of the United Provinces Federation to be held at Mizarpur towards the end of October next. I have intimated to the Secretary that my acceptance to the invitation must at present be regarded as provisional, since I cannot make any definite plans until I have had an opportunity of talking with the President. It is, however, our intention to proceed North some time in October specially to spend some time in Benares helping to prepare for the Convention, and to enable me to familiarize myself with Headquarters office activities even though only at the eleventh hour. I shall be able to write more definitely about this in the October issue.

I take the following from the "Adyar Notes and News." What a wonderful person our great brother is. Please note especially the last paragraph and send me many subscriptions of Rs. 5 each for "The Australian Theosophist. It will hearten Bishop Leadbeater very much to know that friends in India are supporting him in what at present is a personal venture, for he is, for the time being, himself bearing the responsibility of "The Australian Theosophist" feeling that it was unfortunate that the journal had to be stopped and that everything possible must be done to give it rebirth.

We hear from Sydney the best of news of our elder brother. Adyarrians may be surprised to hear that he has recently taken his first aeroplane flight from Brisbane to Toowoomba, a distance of 101 miles. He telegraphed to Sydney saying: "Just flown here from Brisbane. Two meetings here. Return Brisbane to-morrow. Yesterday took celebration, Sermon, Round Table, Public Lecture." And later he

telegraphed: "Flew back to-day very pleasantly. Useful meetings Toowoomba yesterday. Star lecture here to-night." Now just think of that! What are these old Theosophists coming to? We shall soon have to enroll the President and Bishop Leadbeater as members of the Young Theosophists movement, and turn some of the so-called younger people into the older movement. Youth is not a matter of age, it is a matter of youth; and I am beginning to wonder whether after all we may not have made a mistake in making physical age the test for membership of the Young Theosophists movement. We ought to have made young heartedness the test. Is it too late? It would mean some of the younger people turning out of the Young Theosophists organisation, and some of the physically older people taking their places. But after all we need young-heartedness in the senior body as well as elsewhere. So one comes to the conclusion that there is hardly any *raison d'être* for a Young Theosophists activity with so many old people young, and, who knows, so many young people old; and there would have been no reason for it had some of the older generation been younger in heart. With the wonderful example of Bishop Leadbeater, and with, I am going to predict, our President renewing *her* youth—her illness was only *reculer pour mieux sauter*, as illnesses sometimes are—the Young Theosophists will have to look to their laurels if the rest of us older people have the sense to follow the example of our leaders.

It should be mentioned further that Bishop Leadbeater is now editing the reincarnated *Australian Theosophist*, -and, I believe, contributes no less than five articles. The first issue, we are proudly informed by cable appeared on the Festival of the Assumption of Our Lady, August 15th last. Send to Dr. Arundale, please, Rupees Five for an annual subscription to Bishop Leadbeater's journal, or send direct to the Manager, *The Australian Theosophist*, The Manor, Mosman, Sydney, N. S. W., Australia, seven shillings if you reside within the British Empire, eight shillings if you do not.

* * *

I am delighted to receive a letter from the Bihar Theosophical Federation undertaking to contribute Rs. 2100 to the Public Purposes Fund, including those amounts which have already been received from Bihar. The letter is signed by Messrs Raghubar Prasad, Chandra

Deva Narayan and Radha Kant Sharan. The Public Purposes Fund has been doing so badly that one is thankful for this interest shown by our brethren in Bihar. I do not know how we shall be able to make both ends meet, but perhaps in Theosophical work ends are not intended to meet, though one would like them to be able to see each other, at least.

* * *

I have just received the annual reports of the Karnataka Theosophical Federation and of the Andhra Federation. Both pamphlets are excellently produced and in every way creditable to the Federations concerned. One cannot help noting in the Karnataka Report that ten Lodges seem to be asleep, though I cannot understand how this is, considering the efficiency with which the Federation has been organized. An outstanding event of the year under report was evidently the visit paid to Bangalore by Mr. Krishnamurti. In an appendix his visit is described, and it is clear that his addresses made a remarkable impression upon large numbers of people. I hope I shall not be thought carpingly hyper-critical if I say that I cannot help grudging the sums of money contributed to the Happy Valley Foundation at Ojai. I do not think that in India we can afford to subscribe to such activities. Duty begins at home, and if we do not do our duty at home we cannot do it abroad. Every Anna available is urgently needed for work in India, and if we can carry on Theosophical work in this country in the way in which it should be carried on we shall be very distinctly stimulating Theosophical work all over the world. India may perhaps be regarded as the Theosophical heart of the Theosophical world-body. The heart beats somewhat haltingly at present, and we shall not find vitality elsewhere if we do not find it here.

The Federation has made good progress during the year, and the Executive Committee has every reason to be satisfied with the work done. As is pointed out in the course of the Report if only dormant members in active Lodges, and if dormant Lodges and Centres would come to life again much more progress could be made.

* * *

As regards Andhra Theosophical Federation, we are told in the Report "that the year under report has been one of wide spread interest and activity throughout the area as will be seen in the increase

in membership and of Lodges and of the large number of Conferences held.".....etc. Here again the visit of Mr. Krishnamurti to Bezwada was a very great success.

It is indeed remarkable that while the year began with 531 members it ends with a membership of 878. Twelve new Lodges have been added and five more Centres. If this be the effect of autonomy, then let us have as much autonomy as possible, Personally I am a strong believer in decentralization up to a certain point. I feel very definitely that the unity of the Theosophical Society in India must be maintained and indeed intensified. But within that unity all possible decentralization which does not undermine it. South India is very fortunate indeed in its federations, for we have in addition the Tamil Federation, and the Kerala Federation, both of which are doing splendid work.

* * *

If Lodges and members in the Punjab want the services of Prof. H. C. Kumar for lecturing purposes he is available. The Indian Section will pay his travelling expenses where Lodges cannot. The Federation Secretary in the Punjab will kindly see if he cannot do some propaganda with his help.

The Karnataka Federation Secretary writes in his report : "The only important question under correspondence with the General Secretary was that relating to the continuance by the Section of the subsidy, till then paid by it to our Vernacular journal, in an altered form; viz: that the Section should pay eight annas per annum for every copy of "Brahmvidya" supplied free to the Vernacular members, in lieu of "Theosophy-in-India." There are about 100 such members in our Federation area to whom the Sectional Magazine is not supplied. This moderate request on our part was not granted. The question will have to be pursued further until some satisfactory settlement is reached. "

Mr. Jinarajadasa.

The following information comes to us as to Mr. Jinarajadasa's movements :

CHICAGO, July 19th, 1928.

I arrived from Australia in San Francisco on May 10 and went the same night to Ojai where I stayed at Krishnaji's house. The Star Camp was a very great success. About 850 were present. Some of Krishnaji's addresses were very fine. There is a description in the American Star magazine of the Camp and reports of several of the addresses. In addition to Krishnaji both Dr. van der Leeuw and I spoke to the members. The only lecture to which the public was admitted was one I gave on the significance of Krishnaji's message. After Krishnaji and his party left I stayed another ten days. Ever since leaving Adyar health has been a difficult problem and so I stayed on at Ojai to get what exercise I could by climbing the hills near by. Then I moved on to Hollywood where I stayed with Dr. and Mrs. Ingelman. The former is an expert in massage and also knows osteopathy and he gave me each day long treatments and also took me to an osteopathic specialist. The very thorough massage and removing something of the stiffness of the neck, which probably was associated with the sunstroke difficulty, did much to give me more nervous resistance. When the time came to come on to Chicago I left by a route which brought the train to the Grand Canyon and gave the passengers twelve hours to make some excursions to see the wonders of the canyon.

I arrived in Chicago on the fourth of July and went to Mr. and Mrs. Hoit's where we stayed part of the time in our visit in 1924. As there were ten days before Convention activities began, I arranged to get medical care for one or two things. A specialist in nasal diseases, a friend of Dr. Van Hook, removed an obstruction from the nose which will prevent my catching cold so readily. This meant staying one night in the hospital. A few days later Dr. Van Hook himself thoroughly examined me as there were a few things not quite right after the operation of four years ago.

Convention began on the fourteenth and I moved down town to the Stevens Hotel, which claims to be the largest in the world, having

3,000 bedrooms. All the meetings except one public lecture took place in the large ballroom of the hotel which they say can accommodate 2,000 people. Mr. Rogers presided at all the business meetings and my part was largely to deliver the three public lectures and various other addresses in connection with theosophical work. There were two E. S. meetings. Naturally the attendance was not like two years ago when the President was here when over 2,000 were present. This time some 550 registered. Nothing could have been more agreeable than the intense friendliness of all in connection with whatever had to be done of business or discussion. Last night convention ended, as usual now in U. S., with a banquet in the ballroom with, at the end, several speakers addressing the members in a light vein.

Immediately following convention there is, at Wheaton, a summer school where I shall be present. It will last for about ten days and I shall be speaking each day in the afternoon and on several of the evenings. I do not yet know how many will be present, but perhaps from 50 to 60.

After coming to Chicago I received instructions from the President to go on with the tour in Central and South America. The suggested postponement had begun to create some dismay as already plans were being made about the tour by the national societies concerned. Now that the President's instructions have come finally I shall begin this tour. Directly the summer school is over at Wheaton I shall probably pass on by railway to Mexico where three weeks will be spent addressing members in the various Lodges. From there probably I shall pass on to Cuba and Porto Rico and then, according to steamer possibilities make my way to the countries of South America. The route is not yet decided, nor whether it is possible to touch at Costa Rica. Two new national societies of Bolivia and Peru are about ready to be launched and these two countries are being added to the places I am to visit. As so many countries have to be visited I quite expect that it will be impossible for me to return to India by December for the convention. For the time being the plan of returning again to Australia and spending a month in New Zealand is suspended, but I may find that when I am in the southern hemisphere it will not be so difficult to return to India touching at both these countries.

I think my permanent address had better be care of Mr. A. P. Warrington, "Krotona" Ojai, California, U. S. A. In the American division of the E. S. there are members in most of the Central and South American countries and probably as the mail is being forwarded on from Krotona Mr. Warrington will know best in whose care to send it.

The Politics of Theosophy.

COUNCILLOR PETER FREEMAN,

Chief Brother for Wales of the Theosophical Order of Service.

"Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Build yourselves, Brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are ACTIVE in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where injustice is, where tyranny is, where oppression is, where cruelty is—THERE must We find the earnest members of Our Society, those who study the Truths of Theosophy and PRACTICALLY apply them to lead the world from darkness into Light, from death to Immortality, from the UNreal to the Real. Blessed indeed are such peace-bringers and they shall see God."

Part of a Message to the Members of the Theosophical
Society from an Elder Brother.

From "*The Key to Theosophy*," by H. P. Blavatsky, p. 231 :

Enquirer : "Do you take any part in politics ?"

Theosophist : "As a Society we carefully avoid it....."

FROM a casual reading of H. P. B.'s answer it might be inferred that no Member of The Theosophical Society should engage in party politics or even in politics at all. How can we reconcile that with the fact that our President and International Head of the Order of Service (Dr. Annie Besant) has been an active politician for most of her life ?

Not only in India, but in England too, where I believe she is a member of one of the three political parties.

The answer is simple and should be clearly understood. The conduct of the Society is managed and controlled according to its Memorandum of Association, Constitution, Rules and Regulations, which are clearly and legally defined. They say nothing about political action. There is nothing to prevent the Society taking any action it likes in accordance with its Objects, or "the doing of all such things as are incidental or conducive to the attainment of these Objects or any of them," provided the matter is so decided by the General Council at a duly constituted meeting. Political action as far as I am aware, however, has never been taken by the Society as whole, or by any of its National Societies.

Further, any Member or group of Members, such as a Lodge, is free to take whatever action, political or otherwise, they deem desirable, but in so doing they must not compromise the Society itself or any of its integral parts, and therein lies the practical difficulty of political action.

As one means of getting over this difficulty and providing a constitutional method whereby Fellows of the Society can undertake political work, collectively, whether party or otherwise, the Theosophical Order of Service exists.

There are many Members throughout the world who feel that the time is now ripe for such action to be taken, and that the mere theoretical proclamation of the Principles of Brotherhood, for example, is insufficient, and that as far as possible, practical steps should be taken to bring about its realization in the world, or in other words *taking political action*.

The only right basis for any such action is one of "Service to the Community."

Such efforts may not have been practicable 40 years ago when H. P. B. wrote "The Key to Theosophy," but times have changed and the "base selfish men at the head of affairs" which she mentions, may not be there always. Why should we not take advantage of political machinery to help our work, if and when it is available? It would be as foolish to ignore it as it would be for a man at the present time to say he would not travel on the railway because of the risks and danger. That may have been justified 40 years ago, but can hardly be said to-day.

Political action is like using a machine to attain certain aims in view more easily and more quickly than would otherwise be the case. For example, most Theosophists, believing in Brotherhood, would be in favour of the abolition of capital punishment. It may take years to change the general feeling in the country by means of lectures and thought power before it was brought about. But a simple Act of Parliament could do so in five minutes—as has been done in many countries. Ought not Theosophists to help to take such action, support such parties and such organisations that are working towards such a desirable goal, or when necessary form an organisation themselves to do so?

Political action is like ceremonial for achieving the desired effect with a minimum of energy or waste of effort. It is common sense applied to the physical plane as ceremonial mainly applies itself to the higher planes.

What are the ends we have in view as Theosophists, and how can political action help to bring these about? *Universal Brotherhood* is ever our standard, and *Service* is always our method.

If Universal Brotherhood means a recognition of the duties, rights and privileges of each nation as of each individual, then International organisations working for this end, such, for example, as the League of Nations Union, should have our active support.

There are some, of course, who say that "Politics is such a dirty business, I'd rather keep out of it." It would be as sensible to say, "There is dust on the bonnet of that car, I'd rather walk 100 miles along the muddy road than ride in it." Even if it were true of politics, it is surely the privilege of the Theosophist to come and help clean them up if he sees mud there than leave it entirely to others to bear the brunt and the community to suffer the penalty of bad government.

Political machinery has often been left in the hands of vested interests for selfish ends and personal ambitions in the past, but that same machine if used for unselfish ends and for the realisation of Brotherhood on earth can and should be a most valuable instrument.

Perhaps the time is ripe for such a change and it is well therefore to consider what are the problems which can be dealt with politically in accordance with the Objects of the Society, and how Members can take effective action to bring this about through the Theosophical Order of Service, or in other ways.

The following general Programme might form a basis for consideration as far as they affect Great Britain :—

1. RELIGION.

To work for the recognition of the essential Truths underlying all the great Religions, and for the Brotherhood of Religions within an all-embracing Fellowship of Faiths.

2. EDUCATION.

To establish the right of every child to the fullest development of all its capacities in happy and beautiful surroundings, and to educe and foster those qualities that will later be expressed in useful citizenship.

3. INTERNATIONAL.

To pursue the ideal of Self-Government for each country and to work for measures of administrative autonomy in all public Services ; Cultivation of the Arts and Sciences and the simplification of living. The recognition of the League of Nations as a means for the abolition of War and a step towards the establishment of World Peace.

4. COMMONWEALTH OF BRITISH NATIONS.

To secure the fullest freedom and equality of all nations within the Empire by acceding to India's demand for Dominion Status, and so bring about understanding and peace between East and West and between the Coloured and White peoples.

5. NATIONAL.

The establishment of the ideals of Socialism as the basis of national life. The National and Municipal control of all essentials of living, such as Land, Finance, Housing, Food, Raw Materials, Transport etc.

6. SOCIAL SERVICES.

Generally the cultivation of the recognition and responsibility for Civic and National Service.

- (a) Establishment of Health Centres.
- (b) Abolition of Unemployment.
- (c) Abolition of all forms of Punishment.
- (d) Rights of Animals to be recognised.
- (e) Abolition of the use of Meat for food.
- (f) Abolition of the Drink Traffic.

7. BUSINESS, TRADE AND AGRICULTURE.

Generally to establish Co-operation in place of competition,

The recognition of the necessity of Free Commerce, Transit and Exchange, locally, national and internationally.

For the establishment of all of these, none of which are recognised in England to-day by the existing order of things, political action will be required before they can be effected.

Further, however much goodwill may be cultivated and the ideals of Brotherhood believed, the world will not be able to enjoy the fruits of its mutual service until such things are actually brought about. This means that Theosophists should take their stand on the side of movements, organisations and parties which are working for these ideals, and fighting for these principles. It is well, however, to beware of being inveigled into personal disputes and differences, and better to deal with all questions in the abstract.

Definite action is needed—we have sat on the fence too long. The choice is now before this Civilization as to the line it will take—of the establishment of Brotherhood in the world or the falling back into national and racial selfishness. It is for each of us to make up his mind about such matters and ACT accordingly.

It is to Theosophists that the call primarily comes, for who should be able to guide and direct the great forces of life if not those who have been trained in their knowledge and use?

The Order of Service has rightly been called "The Hands of the Society." Those hands must be active—strong to protect, to guide, to help—but above all to grasp the hands of others in their efforts towards freedom. For the growing life of the world necessitates change. We can help to bring that change about by constitutional means instead of by the suffering of violence and force. The world has slept for too long, the time has now come to arouse ourselves and work, "for the Day is at hand."

The British have been described as the Policemen of the World. If that is true we must see that we are loyal to that trust and neither belittle our Service, misuse our privileges, nor ignore our responsibilities. Our Police Force is certainly the admiration of most other countries. Its sound commonsense, tolerance, perennial cheerfulness and impartial justice for all have won for it high praise. These are the characteristics required for our Service to the world.

Cardiff, Jan. 11th, 1928.

PETER FREEMAN.

Reprinted from "SERVICE" Magazine, a Review of Human Affairs.

From Greece to India

[We publish below a letter from the General Secretary of the newly formed National Society in Greece. Greece has already had much to do with India. With the advent of the Theosophical Society may the two great civilizations draw still closer together for the common service of humanity.]

Dear Colleague,

More than ever, at the present time, we brethren of the Theosophical Society in Greece are conscious of the responsibility devolving upon us in the execution of our heavy duties. Our country's past, forming the cradle of the civilization to-day requires us to work for the civilization to come. Our geographical position, a link between the Orient and the Occident, gives us both the opportunity and the duty of working for the two great civilizations of the East and West. If we are to be worthy of our task, that of making the new National Society in Greece a channel whereby the Masters may spread among us Their spiritual forces, we must count upon the co-operation of every National Section and upon the help of our older and more experienced brethren.

I thank you, dear Colleague, for your good wishes and for your congratulations and I beg you to transmit to our Indian brethren very brotherly greetings from their comrades in Greece.

Correspondence.

To The Editor, 'Theosophy in India.'

Dear Sir and Brother, During the past months a few points have been discussed in the pages of your magazine and the opinion of your readers has been invited. I wish to put down my view here as I think some persons may find them useful. I wish to deal with the following points:

1. The utility of Lodge organizers. On this point I speak with experience with regard to Maharashtra only. With regard to Maharashtra however I have a fair amount of experience as I have travelled a

great deal for theosophical propaganda. Lodges in Maharashtra are scattered over large distances. For instance if one starts from Bombay and goes towards Raichur or Bhusawal (omitting suburban Lodges near Bombay), there are no Lodges on the G. I. P. Ry. Line for some one hundred and twenty miles. The first Lodges on the two branches of that railway are Poona and Nasik. As a rule T. S. Lodges and centres are separated by long distances. If we omit one or two places as exceptions, the Lodges generally have very few members, and the number of active workers is microscopically small. Mostly members find it difficult to meet regularly, and probably there are not more than two or three places in which members do anything beyond attending weekly meetings. Under the circumstances the plan of getting rid of Lodge organizers appears to me to be fatal. The Lodges generally are just alive, and when they are finding enough difficulty to keep the flame of theosophy alive at their own places, it is supremely impracticable to expect from them propaganda in outlying districts. In Maharashtra there are not many men who can carry on a *sensible* theosophical propaganda. If members of a Lodge are given a district for the purpose of carrying on propaganda, probably the Lodge would do nothing. Few Lodges have the necessary resources. But if any propaganda is done, it may be done in an *insensible* way. The Maharashtra people are intensely critical, and no-propaganda is to be preferred to ignorant, tactless or sentimental propaganda.

What applies to Maharashtra also applies to the Marathi speaking districts in the Central Provinces. There are some good theosophical propagandists in Marathi, but none of them is a full time worker. These propagandists utilise their vacations but that is far from sufficient. Mr. W. L. Chiplonkar is one of our best men, and always utilises his vacation for systematic propaganda. He has not been able to visit, say, Thana for the last four years. Under these circumstances it appears necessary that there should be some Lodge organiser whose duty it is to regularly go about. If he is capable and sincere, he will wake up members, and keep the Lodges active. Few members, in Maharashtra are of outstanding merit. Generally an average member is unable to galvanise into activity his local fellow members. An outsider is able to do that better. Besides, when the Lodge organiser is travelling about, the propagandists who work during the vacations find their work more effective. There are many places in Maharashtra and Berars that are theosophically unexplored.

Those who work during the vacation hardly find time to go to such places to plant the theosophical seed. A Lodge organiser should be able to do this work also. I feel the desire on the part of some theosophists to get rid of Lodge organisers is really not due to the fact of their being unnecessary but it is due to the difficulty of obtaining proper men. I think in finding a Lodge organiser we must look more to the enthusiasm, sincerity and industry for the man than to his ability to address meetings

2. *Theosophy in India*. Complaints are heard that this magazine is too costly for the Section. If this is really so, I suggest that it should be reduced to four or eight pages. The matter should not be printed by the Indian Section, but the Federation magazines should be requested to print it in their magazines either in English or the vernaculars. I think propaganda in the several Indian languages should be encouraged. The Federation magazines should be sent to all members within a Federation area, the Indian Section should contribute some financial help to the Federations, and the responsibility of the financial side of the magazine should be with the Federations.

Yours Fraternally,

Thana 25/8/28.

R. S. BHAGVAT.

* * *

Adverting to your note on page 186 of the July issue, bearing on the nature of the contents and the size of our Sectional Magazine, I beg to express my entire concurrence in the view expressed therein. I have always been of the opinion that original articles, if they are of real value, should find place in our leading international journals, such as, "The Theosophist" and "The Star", and "Theosophy in India" should purely be a Sectional Gazette. It must be the organ of the General Secretary, first and last, through whose pages that Officer could reach the Members and Lodges scattered all over this vast country.

In addition to his "Notes" it must contain his monthly survey of the theosophical field in India and his comments on the reports of Lodges and conferences that may be sent to him or his office. It being natural for the Federations and Lodges to look up to him for guidance, suggestions as to new lines of activity, apart from the usual routine which a majority of them rigidly follow, would be most welcome.

Generally, in the interest of our leading journals and of economy, particularly, I should strongly advocate the adoption of your view,

viz., to reduce the size of the Sectional Magazine and exclude all original articles therefrom.

If you so desire, I shall also place the matter before the Federation Council and communicate its opinion in due course.

N. P. SUBRAHMANYA IYER.

Secretary, Karnatak Theosophical Federation

P. S. I may add that to nearly a third of the number of members in the Karnataka area, putting down the strength at 360, Theosophy in India "is of no use, because they are innocent of English.

[The correspondence that we have hitherto published on the subject of *Theosophy in India* is from the South and deals with the subject from its local point of view. We should like to have the views of C.P., C.I., U.P., Punjab and Kashmir members. These have no local vernacular journals and depend on *Theosophy in India*. Ed. Th. in I.]

Activities

Mr. Balmukund Bhatnagar visited the Ludhiana Lodge on 24-7-28 and delivered public lectures there. He speaks of the interest taken by Sardar Fateh Singh E.A.C. who has recently been elected the Lodge President.

Sindh-Baluchistan T. S. Federation at Quetta was held from 4th to 12th August last under the presidency of Col. L. F. Wylde O.B.E. Altogether nine lectures were given some with lantern slides. All the Lodges in the Federation were fairly well represented except Hyderabad. There was a social gathering on the last day, also a concert of Western and Eastern music. The local interest in Theosophy has been stimulated.

Gujarat and Kathiawar members celebrated the Ommen Star Week from 3rd to 9th August at Ahmedabad. Messrs. V. G. Bhatta, H. K. Mehta, and M. N. Doshi led the proceedings.

Mr. Ishvarinandan Prasad M.A., B.L., writes :—Under the auspices of the Purulia Theosophical Lodge I gave two public lectures at Purulia, on the 12th and 13th inst., the subject being "the Message of Krishnamurti," and "Theosophy the Healer."

At Ranchi :— I lectured on " the Message of Krishnamurti " on the 15th inst. in the Arya Samaj Hall with Babu Chandra Bhushan Prasad, Headmaster, Training School, in the chair. I feel very thankful to the Secretary, Arya Samaj, Ranchi, for his very kindly allowing me to speak in their Hall. It is but natural that Christian Missionaries and Arya Samajists should vie with one another in emulating the spirit of tolerance and good-will and allowing theosophist and non-theosophists alike to speak from their platform. That is quite in keeping with the spirit of tomorrow which, to my mind, is faintly foreshadowed in the spirit of to-day. What seemed to strike my audience at Ranchi was that at the early age of thirty-three Krishnaji, an Indian by birth and nationality, should have commanded an intelligent following all over Europe and America! After a few questions and answers about Krishnaji's Mission the meeting came to a happy close.

At Hazaribagh : —On the 16th and 17th inst. I spoke in the Keshab Hall with Mr. Akhay Krishna Bose, the seniormost pleader of the local Bar, and Babu Ramnarayan Singh, M. L. A. in the chair. Among my audience were mostly students of the local Schools and St. Columba's College, and as a teacher I deemed it a privilege to have to address them. I spoke to them about the wonderful ministry of Krishnaji which had already begun in both the hemispheres. On the 17th inst. I spoke on " the rights and duties of women. " *Purdah* was the theme of my speech, and I spoke most strongly against the continuance of the *Purdah* system. I was met by a determined opposition, but inspite of obstruction and picketing quite a large number of supporters and sympathisers came to the meeting and went back impressed with the success of the ' abolitionists. '

The U. P. Theosophical Federation 1928. Mirzapur

PROGRAMME.

OCTOBER 20TH—23RD, 1928.

Arrivals	...	...	...	October 20th before dinner.
Departure	...	...	...	October 23rd after breakfast.

The meetings of the Federation will be held in the Babu Lal High School, Mirzapur, (known as the Mission School). Dr. Arundale has provisionally kindly consented to preside and Dr. Besant, Prof. F. G. Pearce. Pandit Iqbal Narain Gurtu, Pandit Ram Chandra Shukla and others have been invited to lecture. Work begins at 5-p.m. on 20th October.

1. Registration—Those wishing to attend should write to the undersigned and register their names before the 30th of September 1928 at the office of the Shri Narayan Lodge, Wellesleyganj, Mirzapur. Those who have not registered their names before that date may attend only if they can make their own lodging arrangements.

2. Fees :—Rs. 5/- Registration and Delegation fee. Board (dinner October 20th to breakfast October 23rd) and lodging free.

3. Delegates are requested to bring their own lota, bedding, electric torch or lantern and camp cots as no *Charpais* can be provided.

4. Gentleman desirous of separate accommodation and special arrangements should inform the undersigned of the requisites with sufficient money to cover the expenses before the 30th of September 1928.

5. Tea, Coffee and other refreshments will be available at specified times, morning and evening on payment.

NANHKU RAM SINGH.

SIRISH CHANDRA BANERJEE.

Secretaries Reception Committee.

Reviews.

The Doctrine of the Bhagavad-Gita by Pandit Bhawanishankar pp. 47 ; -/8/- ; Karnatak Printing Press ; 318-A. Thakurdwar ; Bombay.

This booklet contains the substance of discourses by the learned author on Chapters VII, XIII and XV of the *Gītā*. Chapters VII to XV of this book contain the philosophy of creation and the average reader finds them confusing and difficult to understand. These lectures, though themselves condensed and therefore needing close attention, will help the students to understand the philosophy. They also supply additional information which is very helpful. The booklet will be helpful to every serious student of the *Bhagavad Gītā*.

B.

Psycho-Spiritual Dynamic Thoughts pp. 48. /3/ by K. R. Radhakrishnan. These Thoughts are selected by the writer for his own use from several eminent writers. They will be useful to others who will meditate on them.



सत्यान्नास्ति परोधर्मः ।

Vol. XXV.

OCTOBER 1928.

No. 10.

HER CALL TO US ALL

OCTOBER 1, 1928.

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

ANNIE BESANT,

A Server.

October 1, 1928.

We offer our humble tribute on behalf of the Indian Section to our great President on the occasion of her 82nd birthday. We are grateful that she has returned to us from the world of the dead to continue to help us in our work and the world in its evolution. She has been the beacon light of wisdom to the world, a great knower, a great doer, and a great helper. It may be unable to realise its full value, being blinded by the sudden light, but will be helped none

the less by it and that is all that really matters. Of her many qualities of head and heart it is unnecessary to speak here. India the land of her adoption is specially grateful for all that she has done for her and her children and future history will record the greatness of her services, though they may not be fully valued now. To individuals she is much more than a loving mother, and a guide in their higher life. Great people scatter their benefactions out of the innate goodness of their hearts and not for the sake of the gratitude these evoke but those helped owe it to themselves to express what they feel. So we bow to her in deep gratitude. May she be spared to us and to the world for many years to come and may we become better followers by trying to help her in her work, and the world in its onward march !

From the General Secretary.

Members of the Society will be glad to hear that our President is very much better. I do not think she has quite made up the loss sustained by the illness, as she had to leave London to attend the All-parties Conference in Lucknow rather earlier than was quite desirable from the standpoint of convalescence. However, her presence on that historic occasion was very necessary, and day by day as she travelled she grew stronger and stronger. Reaching Bombay she at once plunged into political and other activities with her usual ceaseless energy. She has hardly had a moment of leisure ever since she landed. And now in Madras she is throwing herself, as she alone can throw herself, into the popularising of the Constitution as framed at Lucknow. She will be touring throughout October, November and December. As at present advised she will attend the birthday celebrations of His Highness the Maharaja of Bikanir to which His Highness has specially invited her. This is round about October 24th, before which she will be travelling in South India. After Bikanir I do not know what her plans are.

* * *

It was thought that the annual Convention might have to take place in Calcutta on account of the necessity for the presence of our President at the National Congress. It has since been decided, however, that the Convention shall take place at Benares, beginning on

Sunday December 23rd, so that the greater portion of the programme may be completed before Dr. Besant will have to leave for Calcutta. I hope that all members intending to be present will make a point of being in Benares if possible on the 22nd so that there may be a large gathering on the 23rd. I do earnestly trust that as many members as possible will make a point of being present, and that at least every Lodge will strive to send one delegate, since there are for the Indian Section part of the Convention extremely important matters to consider. We shall try to arrange that there is much more time available for Indian Section business than has generally been available hitherto. As I have already stated on more than one occasion, it is ridiculous that a couple of hours or so should suffice for the affairs of the Indian Section in the whole year. We shall hope to publish a tentative programme in the November issue of "Theosophy in India". I do not know who among our Leaders will be present. Dr. Besant will, of course, be with us, and, I expect, Krishnaji also. But Mr. Jinarajadasa will be missed, as he will not have been able to return from his South American tour in time to be in Benares during the Convention. His great contributions to our Conventions have very considerably helped to make them of the deepest interest to all who attend, and our Convention at Benares without him will not quite be that which it would have been had he been able to be with us, for he has his own unique and beautiful interpretation of Theosophy, and will leave a gap which no one else can even begin to fill. Bishop Leadbeater will also be unable to be present. The cold in Benares is a little too much for him, although he stood it very well a couple of years ago. He is remaining in Australia this winter. We are hoping that sometime next year he will return home to India to reside permanently in our midst. Of course, plans change, but as at present advised, this is, I think, what he and our President have arranged.

*
* *

I think I ought to inform members of the Section that I am not standing for re-election to the office of General Secretary of the Theosophical Society in India. There are two reasons. First, during my year of office force of circumstances has prevented me from being of any assistance to the Section whatever. There have been duties in Madras which have kept me from travelling save for a short tour between Madras and Cuttack. I have been needed here at Adyar and simply could not get away. This has, of course, been extremely

to the work of the Section for a General Secretary should make himself felt. I am sure great hopes were entertained of me. I know that Mr. Jinarajadasa spoke at the Australian Convention this year, saying that he would watch with interest what I did. I do not think his watching has been attended by the slightest interest, nor do I think that the hopes entertained at the beginning of the year have been in any way fulfilled. Circumstances have stood in the way and all I can say is that I have been very thankful to have been in India during this year for many reasons additional to those connected with the outer work. Among other duties, I have found time to write a series of little booklets which are now in course of publication by the Theosophical Publishing House at Adyar. They represent me as I find myself today, and I certainly could not have written them had I not been either at Adyar or at one or other of the great centres. The first is entitled "Krishnaji: Light-Bringer," the second "The Joy of Catastrophy," the third "Go your own way," the fourth "Fanaticism: Wholesale and Retail," the fifth "Shadows and Mountains," the sixth "Some Intolerable Tyrannies." This is the list so far, though I hope to add to it.

The second reason is that I feel, for the present at all events, that I am better as a free-lance than attached to any particular office. My own particular line demands that I should have no specific work of any lasting nature, but that I should flit about from work to work as I may be useful here or there. You certainly need a far better General Secretary than I have been, and I am afraid I shall have to look back with not a little regret so far as my tenure as General Secretary of the Theosophical Society in India is concerned. For other reasons, of course, I have been very happy here; but I am distinctly conscious of having somewhat failed you. We have been extremely fortunate in the availability of Rai Bahadur Panda Baijnath who has been a tower of strength to the Section. His presence in Benares has been invaluable, and I am very thankful to feel that his services will be at the disposal of the Section in the years to come.

I am afraid that the Theosophical Society in India has for some years more or less suffered from General Secretaries who have not been able, for one reason or another, to devote the whole of their time to the Section. I regard it as imperative that we should choose in December as General Secretary, someone who can give his or her whole and undivided time. It must be given to the Theosophical Society and

not to any other movement save subordinately. It must ever be remembered that the Theosophical Society is the mother movement and I do not hesitate to say that as is the mother movement so are all other activities which have sprung from it. Upon the welfare of the Theosophical Society, upon the enthusiasm of its members, upon their active participation in affairs of the country, upon the setting by them of a splendid example of brotherhood depends in no small measure the life of all movements which have human and other betterment as their objective. Personally I have hope that the new Council will make a point of choosing an energetic member who will give the whole of his or her time, and such time must be spent in touring the country.

* * *

I have not yet had much response to my request that Lodges should consider the programme for 1929 of the Indian Section as a whole. The Etawah Lodge has, however, very kindly responded and adds to the items I have already suggested the following : (1) Child Welfare, (2) The spreading of Theosophy among the women of India, (3) The rendering of Theosophical literature into local mother-tongues. I certainly feel that among these the spreading of Theosophy among the women of India is of the utmost importance since the women, I was really going to say the women alone, will build up the real India we are longing to see. I do hope that other Lodges are in process of considering the nature of a suitable programme. We ought to make a concerted effort at certain fundamentals, each Lodge taking up such other activities as may be assured or as may be indicated by local conditions. For all India work I certainly add the spreading of Theosophy among Indian women to that Youth Campaign which I have already mentioned.

* * *

May I remind our members of the urgency of such support as they can give to *New India*. If even a small proportion of members support *New India* its financial stability will be secure apart from any public support that may be forthcoming. In April last I wrote the following letter :

The enclosed "Call of the Motherland" will irresistibly appeal to you. I know you will determine to respond to it, even at some sacrifice. You will agree with me that it is not a

question of already subscribing to a newspaper, or of the foreign or home news being out of date if you live some distance away from Madras. If "New India" were a newspaper like any other, these reasons would justify you in declining to become a daily subscriber. But you know full well that "New India" is different, for by subscribing to "New India" you have the inestimable advantage of being in daily direct touch with the record, largely written by Dr. Besant herself, of this last phase of India's fight for freedom—a record written by the world's greatest statesman and warrior in the very midst of the fight in which she herself leads the forces that make for righteousness. You will be reading history written by the maker of it as being made.

Day by day you will feel the inspiration of her genius, her fire, her soul-stirring leadership, and your personal life itself will thereby become more purposeful, more peaceful, happier : this apart altogether from the joy you will experience in being associated with her in a magnificent service to our Motherland

For your own sake as much as for the sake of India's service fill in the subscription form without delay, become a yearly subscriber, or if more convenient subscribe for a shorter period and then renew your subscription. Hasten to be among the first five thousand subscribers to "New India." The crowd will follow in due course. You will want to lead. Therefore, fill in the subscription form, make out your money order. You will reap a fine reward.

It is not a question of the news being stale so far as places outside the Madras Presidency are concerned. No doubt the news will be stale, but it can be read in other newspapers without any difficulty. The point is that it is the duty of many of us to support Dr. Besant in her magnificent work for India's freedom. Everyone who can, should therefore subscribe to *New India* both as a privilege and as a duty. And even if a single individual cannot afford the annual subscription, which after all is only Rs. 22, surely two or three, or three or four, or four or five could join together and subscribe. Surely there is hardly a single Lodge in India which cannot make this sacrifice for the common cause if only as a bare matter of gratitude to our beloved Leader. I do most earnestly hope that

there will be a very ample response to my appeal. I am sending to every Lodge a copy of the letter I have printed above together with a copy of the "Call of the Motherland" which also was issued early in the year. Can we not among us canvass before the end of December 1000 new annual subscribers? This would be a great offering to our President, one which she would appreciate more than I think most of us realize.

* * *

The North Tamil Division and Madras District Theosophical and Star Conference had a most successful gathering on the 22nd and 23rd September last under the distinguished presidency of Dr. Besant. There was a good attendance of members who on the evening of the 23rd were privileged to hear a most stirring address by Dr. Besant on "The Work of the Theosophical Society in India" in the Gokhale Hall.

There are quite a number of other Conferences pending including the United Provinces Theosophical Federation which will be held in Mirzapur towards the end of October. I am not quite sure whether it will be possible for me to be present as I have thought it wise to accept the invitation of the All-India Federation of Teachers Association to preside over their annual gathering in Bombay in the first week in November. My presence or absence will, as a matter of fact, not matter much one way or another for there are many eminent members of our Theosophical Society to take my place. The North is rather rich in Theosophical dignitaries.

Another pending Conference is that of the Kerala Federation to take place at Ernakulam. Dr. Besant has been requested to preside over this.

* * *

I am sure that there must have been celebrations of our President's birthday on October 1st in every Lodge and Centre throughout the country. Herewith is the programme to have been observed by the Karachi Lodge.

- | | | | | |
|---|--------------------|-----|---------------|------------|
| (1) Music. | ... | ... | Star Strings. | 5 minutes. |
| (2) Talk. Dr. Besant & Theosophy. | Brother Anklesaria | 10 | „ | |
| (3) Reading from Dr. Besant's messages. | Sister Devi Bai | 5 | „ | |
| (4) Talk. Dr. Besant and The World Teacher. | Bro. Limki | 10 | „ | |
| (5) Music. | ... | ... | Star Strings. | 5 „ |

(6) Talk. Dr. Besant & Scout Crafts. Bro. P. M. Advani.	5 minutes.
(7) Talk. Dr. Besant and the Women's Cause. Sister Parbati	5 "
(8) Music.	5 "
(9) Talk. Dr. Besant and Education. Brother Gokhale	10 "
(10) Talk. Dr. Besant & India's Freedom. Bro. Jamshed Mehta	10 "
(11) Music.	5 "
(12) Prayer. Hidden Life.	3 "

For the information of those who do not know what "Star Strings" means I may add that it is the name of a splendid little group of players who delight Karachi with their original entertainments and gain much financial support for various funds.

Mr. Van Manen's address.

Mr. J. Van Manen, Secretary of the Asiatic Society of Bengal gave an instructive discourse on "Theosophy" at the weekly meeting of the Rotary Club yesterday.

According to Tolstoi the names of great men are only the labels put by history on great events. This means that in the course of history the intellectual atmosphere grows ripe for the formulation of certain problems and their solution.

This is the explanation why great discoveries are often made in two or more places simultaneously. Newton and Leibnitz discovered the Integral Calculus independently. Gutenberg and Koster typography, Grimm and Rask formulated "Grimm's law" at the same time. When a problem is ripe for solution, the individual with the requisite temperament and capacities has his chance and becomes the inventor or reformer.

UNIFYING PROCESSES.

Since the beginning of the 19th century, steam and later electricity connected and opened up the whole world. The discovery of ancient languages such as Sanskrit, Egyptian, Babylonian, Tibetan unified the mental world of the past. The formulation of the law of

the conservation of energy unified the mechanical world, the formulation of the law of evolution did the same for the biological world. Man's conception of himself and of the universe in which he lives needed a corresponding unification to match the changed intellectual outlook.

The complex, gifted and manysided character of the Russian author, traveller, philosopher and Bohemian, Madame Blavatsky constituted a personality fit to give expression to the needed revision. Her system in outline is based in a few leading and simple, but far-reaching principles. This system to which she gave the name Theosophy, and which is akin to similar systems in the past, draws attention once more to factors which for a long time had been neglected in Western modes of thinking. Shortly put, her fundamental theses were:—

MANY WORLDS.

As the physical world is composed of matter in various gradations of fineness, so the universe itself is composed of various worlds, or spheres or "planes" as the Theosophist likes to call them, of various kinds of matter which serve as bearers of various forces. There is the physical world expressing mechanical forces; the emotional world, or "astral" world, expressing feeling and vitality, the mind-world expressing mentality; the spiritual world; the divine world and so on.

In the physical world, man lives, during his waking period. During sleep, he leaves his body for a moment to live with his soul-body in the soul-world, to come back on awakening. When he dies, he leaves his physical body for good, leaving it to disintegrate, but after a period he returns to his world to a new physical body. This is called re-incarnation.

LIFE AFTER DEATH.

In the first period after death, he lives in the soul-world; then he dies there also and lives in the mind-world. Some may call this heaven. When he dies there, he is born again as a human being. This succession of re-births is only an application of the general principle of life in which no straight lines but only circular movements occur, and in which recurrence is a fundamental process.

REINCARNATION.

This re-incarnation is governed by the law of the conservation of energy, which ensures evolution. The soul learns in

returns to earth with his additional experience, which is called his conscience. From these propositions, it follows that some souls are further advanced than others, having had more incarnations. The civilised nations are the older souls; the primitive races are the younger souls. The oldest souls of all are the leaders, heroes, saints of the world. The wisest who are already in touch with the world of true spirit, are the great religious founders. This doctrine unifies life, unifies humanity, as well as the universe without and within all forces making up existence.

CONCEPTION OF LIFE.

This formulation enables the cultured man of to-day and the practical man of the world, to picture a conception of life which is in harmony with all other elements in his intellectual outlook. It revises his world-picture from the formulation of the old-world conditions into terms of modernity. What a man does with this revised conception is his own affair. According to whether he is zealous, placid, fanatic, mellow, endowed with or deprived of commonsense, will be his application of the new view.

Unorthodox movements always attract many unorthodox individuals. The conceptions of Theosophy have not always been taken up by the most moderate people. But though the orchestra may be imperfect the music itself may be good. It is of more importance to try to value the music for its inherent worth than to judge the executants of the moment.

THE CHAKA.

(The organ of the Rotary Club of Calcutta).

The Birthday Celebrations.

The residents at the head-quarters of the Indian Section celebrated the birthday of the President with great enthusiasm. Preparations had been going on in the two schools for a long time. On Saturday 29th September the Boys' School had a Scout Association meeting and a big Scout Camp fire. On 30th September they had Old Boys' Meeting and Old Boys' Dinner. In the evening they had two small dramas in English, 'Malini' and 'The Hypochondriac' which were performed very well. The acting specially in the second drama was perfect and reflects great credit on Miss. H. Veale who helped to train the boys for it.

We began October 1st with the usual Pooja and joint meditation for a few minutes. Then followed the prayers of different religions by the students of the Boys' school. There were Reception of old boys, Recitations, Speeches etc. and distribution of certificates. In the afternoon the Girls' School and College celebrated the birthday with prayers, small dramas (Hindi and Bengali) *tableau vivant*, music, poetry, recitations, sanskrit dialogues etc. All these were for ladies only and the hall was overcrowded with them. These performances lasted from 3 to 5-30 p. m.

Then in the evening there was a meeting invited by the Indian Section where speeches appreciating the services of Dr. Besant were delivered. Clothes were also distributed to the menial staff.

The Boys' School in addition to their morning celebrations had a football match and refreshments for their boys in the afternoon. In the night they performed a drama "Abhimanyu" before a very large audience. On the second October the girls performed an English drama, Mid-summer Night's Dream, when the collector with his respected wife, Principal Dhruva, Registrar Mr. S. C. De of the Hindu University and other notable gentlemen were present. The acting of the girls here again was perfect thanks to the trouble and care taken over it by the acting Principal, Miss, H. Veale. On the third October the girls gave a charity performance in aid of the Ishwari Memorial Hospital for women. "Bhishma Pitamah" was acted very well and there was a large appreciative attendance. It is understood that about Rs. 200/- will be available for contribution in aid of the Hospital. Dr. Thungamma was present and thanked the management and the students for the help they so kindly rendered to the Hospital.

The Great Silence.

The final renunciation of War in the settling of human disputes is being gravely considered to-day by the nations of the world. It is the burning question of the hour and must be solved. Each of us can do something to create an atmosphere in which this great movement can thrive and come to a successful conclusion.

Groups of international peace workers, who realise that aspiration and prayer, if informed by thought, are irresistible factors in the attainment of World Peace, have organised a Peace Week from next November 4th to 11th. It culminates at the moment of the Great Silence at 11 o'clock on November 11th.

Beginning on the morning of November 4th, hundreds of thousands of people in 43 countries of the globe will think, aspire, and act to this great end.

Will you not help? Make this week a period of harmony filled with longing for human brotherhood and permanent peace.

On November 11th at 11 o'clock, please hold during the Great Silence the thoughts of this prayer:

O Hidden Life of God, outside which nothing can exist;
help us to see Thee in the face of our enemies and to love
Thee in them. So shall Thy Peace spread over our world,
and Thy Will shall at last be done on Earth as it is done in
Heaven.

ANNIE BESANT.

All individuals and Societies are invited to co-operate, each Society being asked to specialise along its individual lines between these dates—then to unite in observing the “Great Silence” with a *definite* strong thought of World Peace.

Will you help? Help over the International Peace Week, but especially spend those two precious minutes in concentrated thought or prayer for peace, asking all your friends and acquaintances to do the same.

The “Great Silence” should be observed at exactly 11 a. m., on November 11th, according to the established time in each country.

M. B. SANDERS,

International Peace Secretary.

Please send a short report of the result of your activity to—
Srimati Bhagirathi Sri Ram, T. S., Adyar, Madras.

My Morning Meditation.

The great silence of the night is over. The splendours of red and yellow glow in the eastern sky are heralding the dawn of a new and brighter day.

Life in its myriadfold forms of beauty wakes up to the sublime glories of the rising sun. There is bustle, there is activity. All nature contributes to the harmony of the morning music sent forth from thousands, nay millions, of voices in adoration of the Mighty Source of all life.

The joys of the birth of a new day are shared by the tiniest as much as by the mightiest, and the thrills of a new life are seeking expression in a thousand ways of playfulness and of bliss.

And yet this is but one day in the ever recurring cycles of days and nights, of months and seasons, of years and ages, of manifestations and 'pralayas,' with an ever receding Eternity beyond.

Even the grand cycles of enormous time are but infinitesimal points in the back ground of Eternity which has no beginning and no end.

Alike is space. The unfathomable depths of billions of miles among the stars of our own universe sink into insignificance as other universes seem to arise in the telescopic horizon beyond.

What an inconceivable Infinity of time and space, and what beyond !

Whatever joy of life and bliss of activity there is in a single dawn of day, it is infinitely multiplied and lived and enjoyed in ever new and newer forms from manifestation to manifestation by the collective life throughout Eternity.

What a ceaseless play of the Mighty Maya !

What tremendous glories are ever unfolding !

What unknown splendours are ever awaiting !

But who the wielder of the mysterious Maya, who has thus chosen to play the eternal drama on the stage of time and space ?

The Causeless Cause, the Rootless Root, which is both the Conditioned and the Unconditioned, the Absolute, the One Reality, the One Self, the Self of All is ever the Player behind. He veils Himself in *maya* and illusion of life and matter, and it is only because of this,

THEOSOPHY IN INDIA

veil that we can at all dare to look at the blinding splendour of the Divinity behind. If we but learn to look at Him with a true perception we shall find Him here and now and everywhere and may also see Him in His naked beauty someday in the inmost recesses of our own heart. Is He not the life of everything, nay every thing itself? If not, what else can there be? Why not see Him in the glory of the morn, in the brilliance of the sun, in the refulgence of the moon, in the shining of the stars, in the roaring of the ocean, in the raging of the storm, in the fury of the elements, just as much as in the gentle breeze, the silvery stream, the grassy plain, the grazing cattle, and the playful child.

Is He not playing hide and seek? Is He not veiling Himself in this and that, ever beguiling, ever showing? Learn to know the tricks of the Beloved. Be not a fool to miss Him, when He is before you all the time; nay, when He is there where you least suspect Him. He is in you, He is yourself. You are He. Don't forget your own Self.

Perhaps you are so engaged, so absorbed in the part you are playing in the outer drama, in the enjoyment of the self-cast glamour and illusion that you forget your own self and begin to feel as if you are the part you play and not the Player Himself. You begin to belittle yourself, begin to think that you are this or that and nothing more. You sometimes, or He for a moment puts on a mask of evil and you begin to shrink before its frowns. You are afraid of yourself. What an inconsistency!

Be not led away by the good and evil, your own creation. Penetrate beyond the appearances, and all diversity, all difference ceases to exist. Be one with the Beloved. Be what you are and you will have no more cause to repent or regret. Know thyself. Realize the Self.

Thus alone the long long search must end. Your search is in vain as long as you search Him outside for even an eternity of search will still keep you away from the Beloved.

Cease to search beyond and look within. Realize your mistake, and identify that you are That, and nothing in the world can keep you away from Him for a single moment for you are He and He is you.

Meditate on the beauties of nature, on the glorious dawn, on all these infinite forms without, and meditate on what you are, on your own Self within. But One Life moves them all and it is the life of

your own life, your very Self. Look out and look within, and see the God without and the God within. Look not on the masks you have put on, fling them away if you can. Cease to play hide and seek. See yourself in all and all in yourself. Assert the truth. It is your birth-right. Love all, serve all.

See yourself in your naked beauty, if you will.

You are Love ! You are Truth ! You are Bliss !

You are That ! You are That ! तत्त्वमसि ।

Repeat again and again, assert, and realize :—

I am He ! I am Bramhan ! अहं ब्रह्मास्मि ।

This is the highest Mantra. Nothing higher than this. Sing in joy:

Om ! Hari-Om ! Hari.

Peace to all.

NARAYANA SWAROOP.

Theosophy practises what it preaches

Nobody will deny that Religious Tolerance is the greatest virtue needed in the present condition of things in India, yet when it comes to a practical test, very few show that virtue in their conduct. Not so with the Theosophical Society which stands for Universal Brotherhood. Lately, the Anniversaries of the Prophet of Islam and Lord Sri Krishna came close upon each other's heels, the former on the 29th August and the latter on the 7th September, and it was a refreshing sight to see the Hindus, Sikhs, and Mohammadans vying with one another in doing honour to each other's Great Ones in the most cordial and brotherly spirit. At the farthest end of India—Quetta—the meeting on the Prophet's Day was addressed by that able exponent of Hindu-Muslim unity, Prof. H. C. Kumar, who was requisitioned by the Anjuman-i-Himayat-i-Islam, Punjab, to speak from their platform on the occasion of their last Anniversary at Lahore, and who on this occasion put the case of the Prophet's multi-marriages in a light which was new even to the devoutest Mussalman, and the packed audience that had gathered went back in the pleasantest of moods. On the occasion of Sri Krishna's Janam Ashtami, the meeting was addressed by three Mohammadans, including

the teacher of Theology in the local Islamia School, Maulvi Rahmat Ullah, and the veteran educationist of the province, Khan Sahi Maulvi Najamuddin Khan, B. A., Superintendent of Education, the former emphasising the fact that according to the teaching of the Quran, no true Mohammadan could show anything but reverence to the Scriptures and Teachers of all countries and climates; while the latter carried away the whole of his audience by stressing the fact that Sri Krishna was the greatest Servant of Humanity and that the only solution of the Hindu—Muslim problem was following the way of Love taught by him, and practised at the present moment by the Theosophical Society. We read in the papers that similar meetings were held on these dates in Lahore and other places where there are Lodges of the Theosophical Society, and the success which they achieved will, we hope, be the forerunner of similar meetings in future.

SECRETARY. T. S. QUETTA.

The Theosophical Convention of 1928.

The next Theosophical Convention will be held in Benares commencing from 23rd December 1928.

Delegates will be received at the Benares Cantonment Station from 22nd December. It will not be possible to accommodate them earlier because our Schools close only then and there is no other accommodation.

Delegates. All members of the Theosophical Society in good standing are welcome as delegates but each must apply to his Federation Secretary or Lodge Secretary and receive a card of authorisation to present to the Enquiry Office at Convention. Delegates must register their names as delegates with the Assistant General Secretary not later than 1st December. Delegates unregistered at this date cannot be provided with accommodation.

Non-delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees. It has been decided that as far as possible all the expenses of the Convention should be met by the Convention Committee out of the Convention income and that the Indian Section should have to make up no deficit. This would make the Registration Fee very high and to prevent this going up very high it is requested that those who can, will pay donations to cover the deficit which is expected to come about with the fees as fixed now. There will be a Convention Budget and audit and any balance left over will be carried to the next Benares Convention account.

Registration and Meals. The registration fee for delegates requiring no accommodation is Rs. 3/-, for those needing accommodation but no food it is 5/-, for those needing accommodation and vegetarian food in the Indian style it is 12/- for the entire period from 22nd December evening to 29th December 1928 breakfast. Additional meals beyond these dates at 8 annas per meal.

For people preferring the European style the charges will be Rs. 20/- for 5 days or Rs. 26/- for 7 days for registration, general accommodation, and 2 daily chief vegetarian meals.

Those living in the Compound will be delegates and will pay Rs. 3/- each member as registration fee.

Each non-delegate accompanying a member will pay Re. 1/- extra for registration fee. Children under 12 are exempted only from non-delegate's registration fee but their food and other charges will be as above.

Members of Youth Lodges may pay Rs. 1/- for Rs. 3/- ; Rs. 3/- for Rs. 5/- and Rs. 10/- for Rs. 12/-

Registration and other fees must be sent to the Assistant General Secretary (Convention Department).

Morning and afternoon tea or coffee and other refreshments, both Indian and European style will be available at a separate stall on payment.

Rooms and Cots.—A limited number of single and double rooms may be available for reservation at a charge of Rs. 7/- and 14/- for the period of Convention. Attempts will be made to supply on hire new iron camp cots at Rs. 4/-, ordinary cots at Rs. 3/-, and Chowkies at 1/8/- for the session. Money must accompany a request for reservation and cots.

N. B.—No refund of any kind will be made in case of delegates and non-delegates not being able to attend the Convention

No *cooking* will be allowed in the reserved or in the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.—Members must bring with them their own beddings, mosquito nets, necessary drinking vessels and lanterns.

There will be common bath rooms and lavatories provided and every precaution will be taken to keep the lavatories as clean as possible. It is not possible to provide each room with a bath room and water closet.

In order that meetings may not be disturbed by children a separate place will be arranged where they will be properly looked after during the meetings and delegates will be requested to leave their children at that place when they attend any meeting.

For permission to erect stalls for the sale of any articles, applications will be made to the Executive Committee.

The forthcoming Solar Eclipse on 11 Nov. 28

A grand religious fair is going to take place at Kurukshetra on the occasion of the forthcoming Solar Eclipse on 11th Nov. next, when 10 lacs of people are expected to gather from far and near.

It seems to me that it is an opportunity for propaganda, Theosophical and Star, which should not be missed. Brother Dr. Bal Mukand Bhatnagar, of the Rajindra Hospital, Patiala, has already offered his services. As he is so near Kurukshetra, and as the Patiala State will take prominent part in the fair, we shall have great facilities for organising our work.

My idea is that we should have a regular Theosophical and Star Camp as the basis of our work. All volunteers and T. S. and Star visitors to Kurukshetra should be lodged in the Camp, provided that, in the case of the latter, timely notice is given of the intention to avail of the Camp. All campers should bring their own *lotas*, beddings and lanterns. No cots will be provided and for food everyone could shift for himself.

As to work, the following rough idea may be given :

A fair like this is hardly a fit occasion to hold what are commonly called lectures. People are so hurried and flurried, that they cannot give their attention to a serious subject. But the following forms of propaganda might be adopted : (1) Distribution of free literature in the vernaculars mostly, and in English to a small extent. This should deal in a simple manner, with what is the Theosophical Society, including brief sketches of H. P. B., Col. Olcott and Dr. Besant as well as reference to one or two other well known leaders. Similarly, about the Star and Krishnaji. (2) Theosophical and Star literature for sale. This should be simple as well as cheap. (3) The Gita will be in special demand on the occasion, so a stock will have to be provided (4) Visual instruction in the form of lantern lectures will be appropriate and appreciated. Slides of T. S. and Star nature will be needed, besides the Mahabharata slides. (5) A gramophone with suitable records will also be helpful. (6) If there is a sufficient number of people in Camp, one or two special gatherings or meetings may be held to bring them all together and exchange thoughts and compare notes, of work in various places. (7) If Dr. Balmukand could be set free from other work, he can organise medical relief according to the strength of his volunteers.

This note is therefore circulated herewith among T. S. and Star brothers wishing to visit Kurukshetra with a request that they would put themselves in communication with the undersigned on one or more of the following :

1. Do they propose to live in the T. S. Camp? 2. Can they help in any way in making the propaganda a success? If so, please state precisely the nature and extent of the proffered help. Any loan of gramophone records of Krishna songs, or of lantern slides will be appreciated. If the member has any musical tendencies, so much the better. 3. Can you suggest suitable books that may be provided for sale? 4. Can you write something special for the occasion, on Theosophy or Star? 5. Do you know of any vernacular literature, T. S. or Star, suitable for the occasion? If so, please give particulars to help further enquiry in the proper quarters.

ALL SUGGESTIONS WILL BE WELCOME, SO PLEASE

DO NOT HESITATE TO WRITE.

H. C. Kumar, F. T. S., B. A.,

Bandhu Ashrama, Hyderabad Sindh.

Correspondence

To The Editor, "THEOSOPHY IN INDIA"

DEAR SIR, In order to complete the files in the Archives of the Society in the matter of the Coulomb trouble, we need the following ;

1. Hartmann's pamphlet called "REPORT OF OBSERVATIONS MADE DURING A NINE MONTHS' STAY AT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY."
2. A copy of the "CHRISTIAN COLLEGE MAGAZINE," for September, 1884.

It occurred to me that perhaps some of our very old members will have these in their possession ; and I am writing to you to ask if you will insert a request in your next issue that whoever has them will please forward them to me for use in the Archives. It is to be regretted that in this first and very important crisis in the Society original documents are lacking in the Records. Any other pamphlets or newspaper cuttings of that time referring to the matter will be welcomed.

Adyar, 21st Sept. 1928

MARY K. NEFF.

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* * *

Dear Editor, Our epergetic General Secretary has been knocking hard at us during the past few months. Plenty of ideas have been poured forth upon us by him, which must have set many brothers thinking. May I offer a few remarks about some of the matters referred to your readers by the General Secretary ?

1. THEOSOPHY IN INDIA.

The proposal to reduce it to a mere "Notes and News" (*Vide* General Secretary's remarks, Theosophy in India, July 1928) does not seem sound. For many of our brothers "Theosophy in India" is the only link between them and the Theosophical Society. Thus it is doing a lot of good. If anything, it may be further improved as far as possible. And it must continue to be printed from Benares. Adyar should not be allowed to rob Benares of whatever is left to it ! (*Vide* General Secretary's query, Theosophy in India, June 1928).

2. LODGE LECTURERS AND GENERAL SECRETARY'S TOURS.

Lodge Lecturers must be chosen with great forethought. The General Secretary must also visit at least a few leading Lodges of each Province every year. Some of our wonderful Lecturers, like Mr. Sanjiva Rao, must come out and benefit more Lodges and centres of

Theosophical activity. Each Lodge should at one time or other in a year have some Lecturer or visitor who will embody Theosophical life and in himself be a great propaganda.

3. 1929 CAMPAIGN.

Committees may be formed for various lines of activity—e. g. one for drawing Hindus and Musalmans together. Each Lodge and member may enrol himself under one of these Committees and produce solid work. The other lines of activity may be—swadeshi, women's movement, uplift of the depressed classes etc. Each Lodge may have *Associates* for such work from among non-members also.

4. PUBLIC PURPOSES FUND.

At the beginning of each theosophical year, a circular may be issued from the Headquarter to *each Lodge* mentioning the amount *expected* from it on the basis of the number of its members, but requesting it to pay more (as some will pay less or nothing) if possible. It may include provision for the Theosophical Education Trust; but a clear budget for the year should be given on business lines. Spasmodic and highly strung appeals need not be repeated in every issue of "Theosophy in India", which is a public journal.

5. SUBSIDIARY ACTIVITIES.

The League of Parents and Teachers should be amalgamated with the Theosophical Educational Trust. One has to pay Rs. 10/- per annum to the former; and the same work can be done by the Theosophical Educational Trust without making two channels in which our charity has to flow at present.

We must not have more Societies and Associations than necessary within the Society. Sometimes they absorb much of the time, energy and money to maintain them which should properly go to solid work.

6. OFFICE-BEARERS.

Nominal Office-bearers are of no use. Only such persons should be given, and accept, offices as can devote sufficient time to the work.

7. ANNUAL DUES.

Annual Dues should not be voluntary, but they may be waived in exceptional cases.

Yours fraternally,

M. M. VARMA

Director of Education, Bikaner State,
Secretary, Krishna Lodge, Bikaner.

Activities.

The Blavatsky Lodge T. S., Bombay, has removed to its new premises at French Bridge, Chowpaty, Bombay, 7, where all correspondence for it should be addressed.

A District T. S. and Star Conference was held at Bellary on 9th September, 1928.

Theosophy in India. The T. S. Lodge, at Rajahmundry of over 60 members has passed the following resolutions on 9th September, 1928:—

(1) The members of the T. S. Lodge, Rajahmundry are of opinion that *Theosophy in India* should not be discontinued as it is the only link between the members of the Indian Section and the Theosophical Society.

(2) Resolved that the former size of the Theosophy in India should be maintained by including articles of Theosophical interest as most of the members have no access to other Theosophical journals.

Barabafat—the birthday of the Prophet of Islam was celebrated with great enthusiasm at Madura, Quetta and other places. The Quetta proceedings are reported elsewhere.

Bro. Balmukund Bhatnagar visited Simla and lectured there.

Prof. R. K. Kulkarni. In the last summer vacation Prof. Kulkarni visited Nasik, Poona, Ratnagiri, Kolhapur, Sangli, Ahmednagar and Dhulia in the Bombay Presidency, and Indore, Mhow, Dhar, Dewas, Ujjain, Bhopal and Bina in Central India and delivered lectures on Theosophical and educational subjects. At the Nasik Federation he took part in the amusements along with the members of the Poona Youth Lodge.

Gwalior Lodge T. S. has spread its Theosophical work all over the city by dividing itself into a number of study centres. They have prepared a little folder of the size of a card to be given to visitors to the Lodge, which is situated on a beautiful little earth mound in the public Park, or to be sent by post to members and sympathisers in the town whenever there is any special programme at any of the six study centres. Music, Hindu Congregational Pooja, lending libraries characterise some of the centres. The Ladies' Lodge has a regular daily sewing class which is attended by a number of poor women seeking work. If the professors of the college meet at Prof. Kulkarni's house for intellectual and poetical flights, the Youth Lodge uses Prof. Tatke's

house as its meeting place. The idea of making ourselves attractive to the different classes of society by arranging different programmes in different parts of a large city and inviting the public from time to time to take part in our meetings is worthy of the attention of Lodges in large towns.

Reviews.

The New Civilisation—Four Lectures delivered at the Queen's Hall, London, in June, 1927 by Annie Besant, D.L. Published by the Theosophical Publishing House Adyar, Madras.

These lectures require no introduction to the Theosophical public, who will everywhere welcome their publication in book form. Inevitably they must deal with many problems that have already formed the subjects of lectures and written works in various parts of the world, for Dr. Besant is a practical teacher and knows well how to drive home her points with reiteration. But there is always something fresh to be gleaned from each fresh treatment of the theme, and year by year the note struck has in it a fuller assurance, and corroborative evidence is marshalled from all sides to strengthen the argument.

The first lecture demonstrates the crumbling of the old civilisation, while its successors plan out the building of the new, or rather reveal the Architect's plans, and show how already they are taking visible form. The three fundamental essentials of civilisation are taken to be Religion, Education and Economics, and in the last lecture, despite the present unpopularity of Socialism owing to its less reputable associations, Dr. Besant shows the inevitability (and desirability) of an entirely new social system that shall be based on Brotherhood and co-operation, instead of selfishness and greed. And for that we must revise our Economics, as Ruskin taught half a century ago. Flying over America and Germany in a recent hasty tour, the lecturer had observed much wherewith to illustrate her points, and show each country's contribution to the future civilisation. Antocratic Germany is commended for her fatherly care of the working classes, Capitalistic America for its development of brotherly citizenship and absence of slums (except among immigrant populations). Attention is specially drawn to the Ojai Valley in California, where Theosophists and Star Members are founding a settlement which is to be a miniature of the new civilisation.

H. VEALE.

Verse Various.—by D. H. Steward. Published at Adyar, Madras.

These poems are well worthy of preservation, especially where the subject is childhood or motherhood. We may commend also "Man's cry to Woman kind" and lines addressed "To our all too kind mother," as showing true poetic feeling and simplicity of strength.

More ambitious subjects are "At-one-ment" and some others that record mystic experiences, and they find here worthy expression.

A useful poetic paraphrase is made of one of C. Jinarajadasa's lantern lectures on Evolution, in *The Five Stages*, thus:—

A child. Soul in God's school—the school of life—

For earth's bright toys I fought with bitter strife:

"I want it," was my being's only law;

The Self I sought in grasping all I saw.

Growing a little old by and by,

My ears were opened to my brothers' cry,

"Let us then share it," now began to rule,

While self-expression was my task at school.

I grew to love my brother more each day

And found a deeper joy when I could say

"Friend, let me help you," even at the price

Of pain and suffering, in self-sacrifice.

Now harder tasks must test my growing strength,

The Master waits, and I must learn at length,

Surrendering self, no action's fruit to claim,

Yet all things to perform "In His dear name."

Beyond e'en this one higher stage remains

Bringing a bliss that cancels all the pains;

These final words, when Self at last is found,

"Not I but thou—O Father" shall resound.

We hope the poet will give us more verses from time to time.

H. VEALE.

The Prophet of Islam—by Muhammad Ali M. A., LL. B., President Ahmadiyya Anjuman, Lahore, pp. 45, /14/- Printing and paper good.

This is a small pamphlet written for all fairminded non-Muslims, though we hold its study will benefit both Muslims and non-Muslims alike. However high a Teacher's teachings be they are dragged down by his followers to their own level. This fate has befallen all religions including Islam. The Prophet taught purity of life, charity, toleration and faith in one God and did not step Him down to the level of the masses. The life of the Prophet was itself pure and simple. Upto 54 years of age he had a single wife, later on he married more, mostly widows of followers fallen in battle, for political reasons. Nobody marries for mere lust at that age and after such prolonged pure life. Those who attack him on that ground should take note of this fact. The prophet's religion was the one thing suited for Arabia at the time and it raised it to a very high level. It will be well if all read this little pamphlet written in a nonpartisan spirit, to remove many misconceptions.

B.



सत्यान्नास्ति परोधर्मः ।

Vol. XXV. }

NOVEMBER 1928.

} No. 11.

From the General Secretary.

This issue of Theosophy in India will give all available details regarding the forthcoming Convention at Benares. It will be observed that the opening day is Sunday December 23rd, and I hope that as many members as possible will make a point of being present on that day to give a great reception to the President at her first Convention after re-election as President of the Theosophical Society till 1935. It should be possible for almost every Lodge to send one representative. In fact I think it is the duty of every Lodge to send at least one representative so that, contacting the Convention spirit, he may convey it to the Lodge of which he is a member. I would rather have a smaller Convention with a representative from every Lodge attending than a larger Convention with numbers of members attending from Lodges in the vicinity but with a very poor general representation. There is very much to be gained from attending a Convention, whether or not the individual member's favourite leader happens to be present or absent. For my own part, I do not attend a Convention because A or B is going to be present, but partly in order to help so far as I can and partly in order to contact the larger atmosphere which a Convention generates. By hook or by crook every Lodge must really try to send one delegate. There will be very much for him to convey back to his Lodge. Lodges which will not be represented will lose considerably both in spirit and in efficiency.

* * *

We shall have seriously to consider the election of a new General Secretary and the whole question of the Section's finances including the Public Purposes Fund. We must have a whole time General

Secretary, one who will put his heart into the work and will do considerable travelling. The Indian Section needs to be very much more virile than it is. It ought to be the most pulsating Section in the World, considering the fact that it has the heaviest responsibilities. It should be more alert than any other Section. Each Lodge should be a real centre for very many activities and a model community to its surroundings. Each Lodge should be a veritable brotherhood inviting membership of the Theosophical Society far more by reason of its obvious happiness than because of any teachings it may have to give. The average Lodge can only give second or third or fourth hand teachings, but every Lodge can set an example of first-hand happiness. I do not think that most of our Lodges appreciate to the full their splendid opportunities and their weighty responsibilities. Our new General Secretary, who ever he may be, must awaken them to this, for upon the Lodges of the Theosophical Society in India depends in no small measure the rapidity of India's progress.

As for the finances and the Public Purposes Fund, this year we have not done particularly well and I do not for the moment see how we are going to do better in 1929. The collections we have made have been inadequate to our needs but I should like to believe that everyone has done all he can. If so, I do not quite see what is going to happen to our educational institutions. Personally, I feel that each institution should really manage to look after itself. It should make its own arrangements for collecting funds and not depend upon external help. I certainly feel that there should be as little dependence upon the President as possible. Her resources are very limited and it is with the greatest difficulty that she gives such assistance as she can. I think that the Benares and Madras institutions must respectively make their own arrangements and meet their own expenditures. Grants may or may not be possible, but they should not depend upon them. It is a very thankless task to tour about the country trying to collect funds. Madras should obtain its resources from the South, and Benares should obtain its funds from the North. And each centre should rely upon itself for 1929, thankful if grants are available but able to do without them if they are not. I do feel that our members should not be continually harassed by appeals. Assuming each member is doing all he can it is nothing less than cruelty to badger him for more. I am

afraid that I myself have been guilty of inflicting such cruelty, but I can say from my heart that I am utterly tired of so doing; and were I to continue as General Secretary next year I should emphatically refuse to have anything more to do with the collecting of funds for our various public purposes. Possibly the Order of the Star may have some co-operating body which could undertake the supervision and financial management of our various educational institutions. It may be that the Rishi Valley Trust could take them over from the Theosophical Educational Trust. In many ways I think this would be a good plan. I think there is much to be done in the direction of making our various educational institutions more Theosophically effective. There is not, under present conditions, the necessary driving power behind them. Each institution finds for itself and makes its own basis. I think much more active encouragement should be given. I think that those who compose the Rishi Valley Trust could do this and I think that our President should be relieved of responsibility in this connection. She has already as much as she can do. Yet, as President of the Theosophical Educational Trust she has a responsibility which, in view of her heavy political pre-occupations, it is very difficult for her to meet as she would like to meet it.

I hope that at this ensuing Convention the relations between the various Federations and Headquarters will be happily and satisfactorily adjusted. Our various Federations are doing splendid work, and any difficulties they may have are only difficulties they see in the way of more rapid progress, and they want to get these difficulties out of the way. There are evident signs of virility in the various Federations, and all possible freedom should be given them consistent with the maintenance of the unity of the whole Section. At present in India Unity is more important than diversity, and although there is much I would sacrifice for de-centralization I think it would be disastrous to have Federations practically independent of the Section as a whole though forming part of it. I am sure every Federation is with me in this, but desires that its freedom should be under a minimum of restrictions. This is, I am sure, the view of Headquarters, so there should be no difficulty in making once and for all the necessary adjustments during the course of the Benares Convention. The more Federations we have in India the better. The more autonomous they

are, so long as the essential unity is not in any way sacrificed, the better. It must be our task to encourage autonomy within the unity.

I have received the following letter from the President:

The growth of the work of the Theosophical Order of Service during the last year, has been very gratifying to me. We have added 13 countries to our list of organised areas, bringing our total to 41.

In my letter to you last October, I mentioned that the policy of the T. S. during the ensuing years will be one of ever increasing activity in the world of human affairs. This is, of course, not an innovation for Brotherhood implies active unremitting service in the cause of the Divine Life and benevolent concern for the welfare of mankind; yet from time to time a distinct emphasis is put upon certain phases of our Objects. This emphasis is now on *action*.

May I ask you therefore to encourage in your Section, in every way possible, the growth and development of the Order of Service, giving it such facilities for work and such co-operation as may strengthen its power in your land.

The International Secretary, in making future appointments of Chief Brothers of the Theosophical Order of Service of your Section, will solicit your recommendation for such appointments, to the end that entire co-ordination and harmony may exist in the carrying out of plans of work.

We must see what can be done to encourage the Theosophical Order of Service in India. Capt. Max Wardall is the International Head of the Order, and a very fine Head he makes. Under his inspiration the Order of Service should make rapid progress throughout the world. Indeed there are already many signs of its increasing virility. It is an admirable body for activities which, from their very nature, cannot be undertaken either by the Theosophical Society as a whole or by any particular Lodge. Within the Theosophical Order of Service groups of any kind may be formed for any purpose which is not outside brotherhood, that is which is not outside the first Object of the Theosophical Society. I hope Lodges will take advantage of this Order of Service to establish groups of members working to promote brotherhood interests of various kinds.

I wonder what our members have been thinking with regard to the modification of the Objects proposed by the General Secretary for Wales. There is nothing essentially sacrosanct in the Objects. They have been subject to more than one change, and there is no reason why they should not be subject to changes in the future. The question is as to whether the present is the time for change and if so whether the proposed changes accurately reflect the nature of the direction in which the Society is moving. I have not yet had a convenient opportunity carefully to consider the General Secretary's proposals, but I certainly am prepared to stand for the deletion of the words "of humanity" in the first Object. I think it is of vital importance that we should grow accustomed to the fact that universal brotherhood is not at all universal when we confine it to humanity. One of the greatest blots upon the modern civilisation is to be found in the treatment of animals, in their subjection to human lusts. I am not quite sure whether the present is the best time for making a change. I think a change will have to come sooner or later, but are we quite ready for a change just now? Are we not, perhaps, in the midst of a transition stage, a stage of re-adjustment through which we had better pass before crystalising the results of such a change into the modification of the objects. On general principles I am all for change but there must be no change which does not unite us more solidly for brotherhood.

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With regard to the card of authorisation mentioned in p. 272 of this Magazine a manuscript certificate from the Lodge Secretary of all dues having been paid upto 30-9-1928 will do.

An Appeal.

The Indian Section Office is using a borrowed Typewriter and will be grateful to any brother who will be kind enough to present to it a good make in good order.

Theosophical Order of Service.

West Side House,
Wimbledon Common,
London, S. W. 19.
July 6, 1928.

CAPT. MAX WARDALL,
International Secretary, T. O. S.

Dear Colleague,

In your letter of August 1st you ask me for a clear definition of the position of the Order of Service in the Theosophical Society.

In reply let me say that the T. O. S. is composed of members of the Society, and Associates, who represent some of the aspects of Brotherhood. It may be defined as one of the activities of the Society organised for special forms of work aiming at the practical realisation of Brotherhood. The Theosophical Society holds up the ideal, and the Theosophical Order of Service endeavours to realise it in various practical efforts.

The Theosophical Society, limited by its objects, may not commit itself as a whole to reforms however urgent; the Theosophical Order of Service can, and does. It is at this moment engaged in trying to solve world problems and alleviate human and sub-human miseries in 41 countries.

It does not exclude any group which is seeking to express Brotherhood, for while the ideal is one, the realisations may be many. Nor can any group commit the Order as a whole to its special way of work.

Trusting this will answer your query.

I remain, with cordial and fraternal greetings,

ANNIE BESANT, P. T. S.

Theosophical World Congress, 1929.

The American Theosophical Society is making great preparations for the Theosophical World Congress which will be held in Chicago in the summer of 1929. Arrangements are being made to have present at the Congress Dr. Besant, Bishop Leadbeater, Mr. C. Jinarajadasa, Dr. Arundale and Srimati Rukmini Arundale. Four of the five have already accepted the invitations. Other widely known Theosophical leaders will also be present and also the General Secretaries from various national Theosophical Societies. A series of public lectures in one of Chicago's great hall will be a feature of the program.

The American Theosophical Society plans to make the Theosophical World Congress of 1929 the greatest gathering of Theosophists in the history of the Society and the most memorable on account of the number of venerable leaders who will be present. The days will be given exclusively to closed sessions of the Congress to which only Theosophists will be admitted, while the evenings will be devoted to Theosophical lectures for the public. Large delegations are expected from Europe, Australia, Mexico, Cuba and North and South America. The Headquarters staff of the American Theosophical Society, at Wheaton, near Chicago, has been increased and a special bureau created to manage the business side of the Congress and take proper care of several thousand guests. Detailed information will be furnished to all official organs of the Theosophical Society from month to month until the Congress convenes.

Why the T. S. was founded in America.

An address delivered by Dr. George Sydney Arundale to the Metropolitan Theosophical Federation, New York, on Founders' Day Anniversary, November 17th, 1927. Bishop Arundale said :

Why was our beloved Theosophical Society founded in the United States? I wonder how many members have pondered this question,

realizing that all things done by our Masters are done with a great and pregnant purpose. Why not in India, the eternal home of brotherhood? Why not in London, the great heart of a Commonwealth potent for good? Why not in Holland, the home of Internationalism? Why particularly in the United States, in New York? There is no occasion to ask why, in 1875, for we have been told that at the close of every century a new impetus of a spiritual nature is given by the Great White Lodge to the outer world. What more wonderful impetus could be given than a renaissance of Theosophy? But why the starting of the impetus from the United States? To members of the American Nation such a question must be of absorbing interest.

To me the answer is obvious. America's part in the great Plan necessitated the establishment within her physical area of a well of Truth and Brotherhood, partly for her own well-being and partly for the better fulfilment of the service she is destined, if she take her opportunity, to render to the world.

Like India, America is a mighty melting pot of Faiths and Nations. Unlike India, America has no age-old traditions on which to rely for successful harmonization, no wonderful record of the Presence of many Great Brethren sanctifying her soil. True she has had a great past and many noble men and women who have recognized the nature of her dedication and have striven to help her on her way—and the greatest of these was Lincoln, a very Moses of American righteousness. But with two outstanding purposes to fulfil she needed more than this. She needed more than her own natural impetus. She needed a stream of pure life from the very Heart of Life, so that she might the more quickly stretch out towards her Destiny. And the stream came to her through the rooting in one of her main arteries of the Brotherhood of Ages as to-day expressed through the Theosophical Society.

Two great purposes are hers. First the insistence upon Peace, the forbidding of war, so that the World Teacher may work in an untraced world. Second the linking of three vital elements of life, so often disharmonious, Material ease and comfort—Simplicity—Brotherhood; linking of these and the spreading of them throughout her people that all may be free from care, live with dignity and in mutual good despite all divergences of colour, sect and belief. And then the spread of this new Gospel of Life far and wide throughout the world preparation for the Golden Age so far off and yet sooner or later to be attained.

America must forbid war now and for evermore. To this end the wealth so wonderfully concentrated upon her. Let wealth now begin to forbid war as heretofore it has so often produced war. And to incline her to this magnificent purpose Theosophy and the Theosophical Society were given their rebirth within her, ever-welling sources of Peace and Goodwill. America must be a Western home for the World Teacher to come, as India is already being prepared to be His Eastern home, and for the furnishing of the home in the West the planting of the Theosophical Society in America—a child of His Heart, as it is. The Eastern home is already set, for it has long been the home of the Mighty.

Why not the planting in London? Has not the British Commonwealth a very mighty task before it? Surely. Yet this great Commonwealth has special preoccupations of its own which render it less free in many ways than America to take a dominant part in Theosophising the world in general. Sow the seed of Theosophy in America and its world-wide spreading can be achieved more quickly. Why not the planting in Holland? Holland, too, has her own specific mission less world-wide, perhaps, in character—making Europe safe for brotherhood and making possible a United States of Europe. America, too, with Germany, Austria, the Indo-British Commonwealth, and other Teutonic elements more or less modified by race ingredients necessary to the plan, has to move in the direction of a new Commonwealth which shall be the successor of those ancient Empires which have fallen into dust as a result of selfishness and pride. Here again yet another reason for giving the Theosophical Society a Western birth, so that the West may gain a touch of, link with, the Eternal in the midst of Time, just as the East needs to gain a touch of Time in the midst of the Eternal in which she is so largely rooted.

Are these not clear and cogent reasons why America should have been blessed with the gift of the foundation of the Theosophical Society in one of her great centres on November 17th, 1875? Is America proving worthy of the gift? Is she utilizing it for her own growth and in the service of the world? Is she Theosophising herself? Is the American Section of the Society strenuously at work Theosophising America, making of America a Brotherland and a Motherland? Is the American Section linking itself closely with every other Section throughout the world eager to help and to serve? Is every American member of the Theosophical Society exerting himself to the utmost to fulfil the

trust reposed in him as guardian and distributor of the waters of Theosophy in the outer world? Let us on this sacred anniversary renew our dedication to Theosophy, to Those Who placed Theosophy within our reach, and to those two great benefactors of the human race, Helena Petrovna Blavatsky and Henry Steele Olcott, who so guarded the seed planted by the Elder Brethren, guarded it heroically amidst revilement and persecution, that it has now grown into a mighty tree which no storms can ever rase to the ground. May we more and more become true Theosophists, and not merely members of the Theosophical Society, "with malice towards none, with charity towards all," with understanding and sympathy and tolerance, living freely and nobly ourselves, and helping others to live in their own freedom and to walk on their own respective pathways towards the Light.

GEORGE S. ARUNDALE.

EXTRACTS FROM THE PROCEEDINGS OF THE EXECUTIVE COMMITTEE INDIAN SECTION T. S.

Held on 14th October 1928. Published for the information of
Autonomous Federations.

8. *Read* Tamil Federation Secretary's letter No. 732 dated 1st September 1928 together with the accompanying memorandum dated 1st September 1928.

Resolved unanimously that:—

- (a) A Federation's share of the Commuted Annual Dues of members dying after the beginning of the year should be paid to the Federation for that year only irrespective of the date of the death.
- (b) As regards unattached members the Executive Committee is of opinion that under rules 1 and 4 of Article IV of the rules an unattached member is liable to pay Rs. 5/- to the Indian Section in the month of October. If the member elect in that month to change the character of his membership he should inform the Indian Section accordingly. When he decides to become an attached member and pays Rs. 4/- in the month of October either to the Indian Section or to the local Lodge or to his autonomous Federation Secretary a payment of Rs. 2/8/- out of Rs. 4/- thus paid

may be allowed to the Autonomous Federation concerned but if such choice is made after October the member will be liable to pay Rs. 5/- to the Indian Section and the Autonomous Federation will not be entitled to any share of the amount.

- (c) As regards the issue of diplomas on credit the system involves account keeping and is therefore undesirable.

Our Financial position.

We close the year 1927-28 with a deficit of about Rs. 1100/- or more. Our Budget was based on expected donations of Rs. 4000/-. We got only Rs. 2000/- from the Public Purposes Fund. Many items of expenditure were cut down or avoided altogether though at serious cost to efficiency during the course of the year or the deficit would have been much greater.

For several years we have been handicapped in our work for want of funds. Our buildings and furniture are deteriorating for want of proper repairs and maintenance. Drains and roads have been neglected. Other urgent requirements are kept aside for the time being. Owing to these difficulties the General Secretary had suggested in the Annual Report of 1926/27 (vide page 13 of printed report) to raise the present annual dues by Re. 1/-. I should like to avoid it if possible and this can be done only if well-to-do individual members come forward and agree to donate fixed sums yearly to the Indian Section. That seems to me the only way if the Section is to do its duty properly.

Lodge Organisers are requested to bear this in mind and try to enlist the help of such subscribers.

We cannot afford to have deficits and if we cannot get donations we shall have to economise further if possible. The size of Theosophy-in-India has been reduced to three forms for the past several months and cheaper paper is now being used. But this is not enough and in the absence of donations we may have to reduce the number of our Lodge Organisers and reduce Theosophy-in-India further. Expenditure cannot be reduced along any other direction. But such reductions take the life out of the Section.

We receive applications for help from the Autonomous Federations. The above situation will explain why we cannot help and are obliged

to regretfully say no when we ourselves remain indebted. Any savings we try to make on Theosophy-in-India do not cover our own deficit.

PANDA BAIJNATH,
Asst. General Secretary.

Our Constitution and Rules.

The Indian Section rules are susceptible of improvement and better drafting. Some suggestions have occurred or been made to me in this respect and as it is possible that these may be moved at the meeting of the Indian Section Council during the next Convention. I give them below that members may think over them and give their considered views to their representatives in the Council. It has been found by experience that serious questions do not receive sufficient attention at these meetings unless they have been thought over before hand and it seems very desirable that no important changes should be proposed at the Convention or Council meetings of which ample previous notice has not been given.

ARTICLE I.

Rule 2—This should be amended to include Mesopotamia because Bassrah Lodge has been attached to the Indian section since 1911.

Rule 3—"One member to be elected by each Federation" requires modification to suit present circumstances. The two Telugu Federations are clubbed together to form the Andhra Federation. Therefore it seems they can perhaps still claim to send their two members. So Tamil should be allowed to send its former number. Keral Federation Secretary suggests that the President and the Secretary and one member for every 200 members or part of 200 above 100 from each Federation should be elected for two years at a time. It seems to me that we should stick to the present number and practice. There seems nothing to prevent able men in these areas from being elected in addition to the number fixed under this rule.

Put a comma after Section in the last but one line and insert the word 'all' after it, in this rule.

Rule 4—The present system of representation at the Convention is faulty and gives advantage to the province where it is held.

Rule 5—Add at the end, " Budget provision is no sanction and all expenditure should be properly sanctioned. The General Secretary is authorised to incur expenditure according to the budget provision. To the Budget shall be annexed a proposition statement of the staff employed and any proposed changes in it."

ARTICLE II.

Rule 1.—In line 4 put, "if necessary" before "Director."

Rule 2.—After the words "In passing accounts the Executive committee shall" add the words, "see that the expenditure is properly sanctioned and that the cash balance has been verified monthly and is in proper custody. It shall."

Add at the end, "Without the sanction of the Council the Section funds cannot be lent out to or spent on behalf of anybody else."

Rule 4—Add at the end, "and for the safe custody of the cash balance."

Rule 9—For "or" put in "and" as both are supposed to control.

Rules 11 and 14 seem to be wanting in clearness. Lodge Organisers appointed by the Indian Section are under its control but should work under the control and supervision of their Federations. Therefore for the present rule 11 put in:—

"11 Lodge Organisers may be appointed, controlled and removed by a Conference or Federation for its own area, when it pays them. A Lodge Organiser, if appointed by a Conference, when working in a particular Federation area, will work under the guidance of that Federation Secretary and President if any.

Rule 13—Omit the last sentence, "A Director of etc.

Rule 14—After 'appoint' in line one add "suspend or remove." Add at the end. "Lodge Organisers appointed by the General Secretary of the Indian Section shall be appointed for not more than three years at a time."

The old practice was to appoint yearly. It has not been observed of late. It is desirable in the interest of the work to appoint for 2 or 3 years only and further reappointment will depend upon ability, suitability, success in work, etc.

Rule 15—After "who may" add, "if necessary." After "of the Section" in this line put a stop and add, "His powers and functions shall be defined by the General Secretary." For "other" put "

Add the words "according to the sanctioned scale" after "may be appointed" in line 3 of this rule.

ARTICLE III.

Rule 3 (a)—The words "in due form" should be defined or omitted. After the words, "by the Vice President" add "of the Lodge."

ARTICLE IV.

Rule 1—Indian ladies generally have no independent income and in order to enable them to join, their annual dues were fixed at Rs. 2/-. The Kerala Federation Secretary looks upon this as a stigma to their sex and wants it removed. But he suggests that when two or more members are of the same family and live together the annual subscription for each member after the first should be Rs. 2/8 unattached and Rs. 2/- if attached.

He suggests that one copy of the Sectional Magazine should be supplied to such family. Surely those ladies who can afford to pay the full fees ought to pay them. Will not this much modification of the rule serve the purpose? At the end of this rule add:—

"The General Secretary or with his approval, the Joint General Secretary or the Asst. General Secretary may remit such arrears of dues as he thinks fit. It is not the policy of the Section to encourage the admission of free members."

This addition is to cover the actual practice. The Kerala Federation Secretary recommends that this power be given to the Autonomous Federation Secretaries since even now the Joint General Secretary has to depend entirely upon the recommendations of the local Federation.

Rule 3 and 8—are somewhat inconsistent. Therefore omit in rule 3 from "and refusal of the packet.....of the Society."

A commutation is based on 15 to 18 times the annual dues. Formerly the commutation fee was 50/-. A refund of Rs. 2/8/- to the Autonomous Federation for each of its commuted members is too high specially when this sum has not been set apart on interest. This matter needs reconsideration.

Rule 6—In line 2 after the word "Lodge" add the words, "the Federation Secretary if in an autonomous area."

Rule 8—After "due notice" in the last line add the words "posted to his last registered address".

ARTICLE VI.

After "Council" in line 2 add the words "at least one month's". At the end of the para add, "and having been published in the Sectional magazine if any. Such alterations and amendments will not be made by the Indian Section Convention except as an appeal from the decision of the Indian Section Council and after due notice and publication as provided above."

PANDA BAIJNATH,
Asst. General Secretary.

T. S. PUBLIC PURPOSES FUND.

Receipts—January to September 1928.

FROM WHOM RECEIVED.	AMOUNT.		
	Rs.	As.	Ps.
Collections by Tamil Naidu Collection Committee	198	0	0
Tamil Theosophical Federation and Adyar	5,148	14	0
Andhra " " (Telugu Districts)	5,460	4	0
Kerala " " (Malayalam ")	487	0	0
Karnataka " " (Kanarese ")	1,165	11	0
Gujrat, Kathiawar and Bombay Federation	8,121	1	0
Marathi Theosophical Federation (Bombay, C.P. and Berar.)	2,419	0	0
Sind " " (Karachi, Hyderabad and Sukur)	3,777	0	0
United Provinces Federation ...	1,221	8	0
Bengal & Orissa " 	1,416	0	0
Behar " 	1,238	12	0
Rajputana & C. I. Federation ...	1,693	0	0
Punjab " 	470	13	0
North-west " 	536	8	0
Collections by the Benares Office (1927)	2,750	2	3
Interest allowed by the Indian Bank ...	21	7	1
Anonymous Donations 	205	0	0
Donors outside India 	750	0	0
Total	Rs. 37,080	0	4

L. B. RAJE,
Secretary.

Payment—January to September, 1928.

TO WHOM PAID.	AMOUNT.		
	Rs.	As.	Ps.
Theosophical Educational Trust (for Grants in aid to the National Theosophical Schools, Guindy, Mylapore and Benares) ...	4,000	0	0
	12,879	10	1
	6,120	5	11
		23,000	0 0
Grant-in-aid to Benares School (in part only for January to June 1928)...		3,800	0 0
Order of the Star—Indian & International Headquarters. ...	1,081	0	0
	2,219	0	0
		3,300	0 0
Indian Section, T. S., Benares. Towards Deficit ...	1,041	10	3
	958	5	9
		2,000	0 0
Olcott Panchama Free Schools.	661	0	0
	1,339	0	0
		2,000	0 0
General Secretary's Tour Expenses (T. S. in India). ...	200	0	0
	400	0	0
	400	0	0
		1,000	0 0
Miss S. E. Palmer's pay (Mylapore Girls' School) ...		800	0 0
Postage, Stationery and Bank charges ...		261	0 8
Balance in hand (to meet Audit fee & Miss Palmer's pay for six months) ...		700	0 0
For other contingencies ...		218	15 8
Total	Rs	37,080	0 4

T. S. ADYAR,
30th September, 1928. }

L. B. RAJE,
Secretary,

GEORGE S. ARUNDALE,
General Secretary,

T. S. Public Purposes
Fund.

T. S. India.

The Theosophical Convention of 1928,

Please note changes made.

The next Theosophical Convention will be held in Benares commencing from 23rd December 1928.

Delegates will be received at the Benares Cantonment Station from 22nd December. It will not be possible to accommodate them earlier because our Schools close only then and there is no other accommodation.

Delegates. All members of the Theosophical Society in good standing are welcome as delegates but each must apply to his Federation Secretary or Lodge Secretary and receive a certificate, stating that dues up to 30-9-28 have been paid, to present to the Enquiry Office at Convention. Delegates must register their names as delegates with the Assistant General Secretary not later than 1st December. Delegates unregistered at this date cannot be provided with accommodation. Unattached members will get their certificate from the section office.

Non-delegates (accompanying members) should get the permission of the Executive Committee before they can be provided with accommodation.

Registration Fees. It has been decided that as far as possible all the expenses of the Convention should be met by the Convention Committee out of the Convention income and that the Indian Section should have to make up no deficit. This would make the Registration Fee very high and to prevent this going up very high it is requested that those who can, will pay donations to cover the deficit which is expected to come about with the fees as fixed now. There will be a Convention Budget and audit and any balance left over will be carried to the next Benares Convention account.

Registration and Meals. The registration fee for delegates requiring no accommodation is Rs. 3/-, for those needing accommodation but no food it is 5/-, for those needing accommodation and vegetarian food in the Indian style it is 12/- for the entire period from 22nd December evening to 29th December 1928 breakfast. Additional meals beyond these dates at 8 annas per meal. Single meals between these dates at 12 as. per meal.

For people preferring the European style the charges will be Rs. 20/- for 5 days or Rs. 26/- for 7 days for registration, general accommodation, and 2 daily chief vegetarian meals.

Those living in the Compound will be delegates and will pay Rs. 3/- each member as registration fee.

Each non-delegate accompanying a member will pay Re. 1/- extra for registration fee. Children under 12 are exempted only from non-delegate's registration fee but their food and other charges will be as above.

Members of Youth Lodges may pay Re. 1/- for Rs. 3/-; Rs. 3/- for Rs. 5/- and Rs. 10/- for Rs. 12/-

Registration and other fees must be sent to the Assistant General Secretary (Convention Department).

Morning and afternoon tea or coffee and other refreshments, both Indian and European style will be available at a separate stall on payment.

Rooms and Cots.—A limited number of single and double rooms may be available for reservation at an additional charge of Rs. 7/- and 14/- for the period of Convention. Attempts will be made to supply on hire new iron camp cots at Rs. 4/-, ordinary cots at Rs. 3/-, and Chowkies at 1/8/- for the session. Money must accompany a request for reservation and cots.

N. B.—No refund of any kind will be made in case of delegates and non-delegates not being able to attend the Convention.

No cooking will be allowed in the reserved or in the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost to be ascertained from the Committee.

General.—Members must bring with them their own beddings, mosquito nets, necessary drinking vessels and lanterns.

There will be common bath rooms and lavatories provided and every precaution will be taken to keep the lavatories as clean as possible. It is not possible to provide each room with a bath room and water closet.

In order that meetings may not be disturbed by children a separate place will be arranged where they will be properly looked after during the meetings and delegates will be requested to leave their children at that place when they attend any meeting.

For permission to erect stalls for the sale of any articles, applications should be made to the Executive Committee.

CONVENTION COMMITTEES 1928.

The following Committees are formed for the ensuing Convention :—

1. Enquiry Office ... Messrs. Ram Chandra Shukla,
B. D. Kelkar, H. N. Choudhury
Convener.
2. Accommodation Committee Messrs. I. N. Gurtu, Panda
Bajinath, Chhedi Misra, N. B.
Gharpure, D. D. Bhargava,
Miss Annapurna Devi, Miss H.
Veale, Miss Kitty Verstandig,
Mrs. Kelkar, Miss A. Wagle
and Mrs. B. Padmabai Rao.
3. Lighting Messrs. Damodar Prasad, B. D.
Kelkar, H. N. Choudhury.
4. Decorations Messrs. Samant, M. M. Wagle,
Sarada Prasad, Fasahatulla,
K. C. Shukla and Braja Villas
Convener.
5. Volunteers „ Mr. Damodar Prasad, Mrs. B.
Padmabai Rao, Miss H. Veale.
6. Sanitation „ Babu Gajapati Saran Singh and
Mr. Motilal Patel *Convener.*
7. Reception and Messrs. T. P. Telang, Anand Murti
Conveyance Committee . Quazulbash *Convener*, Bholanath
Banerjee, Rai Bajinath Sharma.
8. Food and Stalls.—European : Miss H. Veale, Miss K. Veale.
Indian:- Mrs. Sitabai, Mrs. Sharga,
Mr. Braja Vilas, Mr. Raghunath
Shukla, Mr. Vishwanath Lal,
Mr. Rameshwar Prasad.
9. Medical Relief ... Dr. R. V. Phansalkar and Mr. B.
Mangesh Rao.
10. Hot, Cold and Drinking Mr. Raja Ram, Mr. Pandya Gulab
Water ... Shankar.

- | | |
|----------------------------------|--|
| 11. Programmes and Announcements | Prof. B. Sanjiva Rao and Rai Bahadur Panda Baijnath. |
| 12. Construction Committee | Messrs. Motilal Patel, Damodar Prasad, Raja Ram and Braja Vilas. |
| 13. Stores... | ... Messrs. Ravisharan Verma and Madho Prasad. |
| 14. Entertainments | ... Mr. M. G. Kanitkar <i>Convener</i> ,
Mr. Achyut Patwardhan, Mr. Kedarnath, Mr. Samant, Miss H. Veale, Miss Annapurna Devi, Mrs. B. Padmabai Rao, Mr. Dandawate. |

Enquiries about the Convention matters should now be addressed to Mr. Ramchandra Shukla, Theosophical Society.

PANDA BAIJNATH

Assistant General Secretary.

PROVISIONAL T. S. CONVENTION PROGRAMME

(Subject to alteration)

Sunday, 23rd December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebrations.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 10.15 „ General Council, T. S.
- 11 „ Breakfast.
- 1 p. m. Indian Council—Report and Accounts.
- 2 „ T. S. Convention Presidential Address.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6.30 „ Dinner.
- 7.30 „ Entertainment.

Monday, 24th December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebrations.

- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 10.15 „ Theosophical Educational Trust Meeting.
- 11 „ Breakfast.
- 1 p. m. North India Conference. T. S. General Council Meeting.
- 2 „ T. S. Anniversary.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6.30 „ Dinner.

Tuesday, 25th December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebrations.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 10.15 „ National Home Rule League Annual Meeting.
- 11 „ Breakfast.
- 1 p. m. Indian Section Convention.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

Wednesday, 26th December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebrations.
- 8.30 „ Prayers of the Religions (Indian Section Hall).
- 9.15 „ T. S. Youth Conference.
- 10.15 „ Admission of new members. Applications should be with the Asst. General Secretary by 8 a. m. in the morning.
- 11 „ Breakfast.
- 1 p. m. Women's Indian Association.
- 2 „ T. S. Order of Service.
- 3 „ Tea.
- 4 „ Convention Lecture.
- 6 „ Co-Masonry.
- 6.30 „ Dinner.

Thursday, 27th December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
- 7.45 „ Liberal Catholic Church Celebrations.

- 8.30 „ Prayers of the Religions (Indian Section Hall).
 10.15 „ Indian Section Council.
 League of Parents and Teachers.
 11 „ Breakfast.
 1 p. m. Indian Section Convention.
 3 „ Tea.
 4 „ T. S. Muslim League.
 5.15 „ Bharat Samaj Meeting.
 6.30 „ Dinner.
 7.30 „ Indian Section Council, Election of General Secretary
 and Executive Committee.
 CONVENTION CLOSES.

Friday, 28th December, 1928.

- 7 a. m. Bharat Samaj Pooja (Gyana Geha).
 7.45 „ Liberal Catholic Church Celebrations.
 8.30 „ Prayers of the Religions (Indian Section Hall).

STAR DAY

Programme to be arranged by Star Office.

Reviews.

Gitabhyasa-Gnan-Yoga—By Chunnilal Shamji Trivedi,
 Bhavnagar, pp. 248, Re 1/.

This book gives in a narrative form with proper discussions and arguments the teachings of the Bhagavad Gita in a way suited to the reader who does not want to take much trouble over its study. Gitā is said to be designed to meet the wants of various temperaments and therefore the same thing may have been repeated in several places. The author rearranges some of the matter of all the chapters and puts it in proper order for the modern casual reader who has limited leisure. He adds his own illustrating arguments and explanations. The book will be helpful to such readers.

B.

The World Mother.—BY LEONARD BOSMAN. PUBLISHED BY THE DHARMA PRESS, LONDON.

This little pamphlet deals with a subject full of interest to all Theosophists, especially just now. As a Hebrew Scholar, Qabalist and esoteric student of long standing, Mr. Bosman is well qualified to deal with it, and many will find him helpful, in correlating the different manifestations in the world of the great feminine principle, the Heavenly Woman or Mother of Worlds. In dealing with the recent announcement from Adyar that Rukmini Arundale has been chosen as an instrument for this department of the work of the Divine Hierarchy, Mr. Bosman defends her choice on the ground, of the delicacy and purity of the high-caste Indian body, of unmixed Aryan descent. Perhaps this is true not only of the physical envelope, but of mind and emotions as well. However much the practice of society may have fallen short of the ideal—and no one needs the assistance of a Miss Mayo in seeing that it has—we find alive in India a spiritual conception of sex that is to be sought in vain in Western—or at least, in Protestant countries. Woman is here not a less efficient Man, but, even in the awakening that she largely owes to Western sisters, she is claiming a separate spiritual dharma complementary and no ways inferior to his. The high-caste Indian girl, if allowed education and some freedom of initiating, instinctively assumes a queenly dignity which is rare among Western girls. It would seem as if womanhood had been here enslaved physically, but not mentally or emotionally, so that she can be the more speedily and completely freed, since the “iron has not eaten into her soul.” So it is rightly Mother India that unfurls once more among Aryan Nations the glorious banner of womanhood, and calls her daughters to arise in their *strength* (not appealing to chivalric pity for *weakness*), and shape a new world for a new race.

H. V.

Kerala Theosophical Federation Bulletin—We have received a copy of the October issue. It is a combined bulletin for the T. S. and the Star and places useful matter before its readers on both these subjects in English and the local vernacular.

Activities.

President's Birthday.—Reports of celebrations have been received from Ujjain, Etawah, Cuddalore, Anantpur, Gaya, Dewas, Vizagapatam, Ootacamund, Purulia and Bellary. For want of space we cannot print these in detail. We should have been glad to hear from other Lodges also as they all must have celebrated the birthday. A post card from each would have been enough.

The Manbhum District Conference of the T. S. was held under the presidency of Rai Bahadur Priya Nath Mukerjee on 29th and 30th September. A number of able lectures were given by competent speakers and much useful work was done.

The U. P. Theosophical Federation held its meetings in Mirzapur under the presidency of Pandit Iqbal Narain Gurtu on 20th to 23rd October. There were several speakers and the audience was interested and attentive all along. The Mirzapur Lodge might try to create a public opinion against the animal sacrifices made at the Bindhyachal shrines if this be practicable.

Head Quarters Building at Patna for the Bihar Theosophical Federation and Star Order. An appeal has been issued for this laudable object and a good beginning has been made by a representative and influential committee formed to collect funds. All remittances will be thankfully received by Ram Prasad Esqr; Advocate, High Court, Patna.

"Our Own Pages."—A typed magazine issued by the T. S. Youths' Lodge, Meerut, shows the interest and enthusiasm of the youths there. There are some very good articles and we hope the interest will be kept up and useful propaganda done among the youths there.

Notes from the General Secretary.

May I first thank the many friends all over India who have sent me greetings on the occasion of my fiftieth birthday. One kindly friend congratulated me on the completion of fifty years of strenuous service. I am delighted to hear this for I have no distinct memory myself of my splendid achievement during the earlier years of my life. I can imagine myself as a child of six months, burning and almost bursting with enthusiasm over causes dear to my heart. I can easily imagine this, but my difficulty has been to realise that these causes mainly concerned with eating and sleeping—were as dear to the world as they certainly must have been to me. Be this as it may, I hope for many more years of active life and wiser understanding as the time passes. I certainly have very, very much to be thankful for, and there is no excuse for me if I do not fulfil expectations.

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The ensuing Convention will be very important from the business standpoint. There will be many decisions of moment to be taken and I hope that their effect will be to clear away all the difficulties which have stood in the way of our progress during these last few years, so that the Theosophical Society in India may become the power that it should be in every department of National affairs. We are very fortunate in having at the helm of our Theosophical ship Rai Bahadur Panda Baijnath who has practically been the General Secretary in fact during the past year though I have been the General Secretary in name. He will be able to guide our business deliberations and will, I very much hope, become our General Secretary in my place. Of course this is a matter for the Council, but I expect the choice is a foregone conclusion.

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We shall be having only two Convention lectures this year instead of the usual four, and the President's instructions are that there shall be no ceremonial within the Theosophical Compound. This is, of course, quite a change from the usual order of things, and we shall all agree that hitherto Conventions have been terribly over loaded with meetings. Perhaps we are now going to the other extreme, but the pendulum which swings violently in one direction is almost forced to swing violently in another. We must regard this Convention in the nature of an experiment so far as the programme is concerned. I

think it is possible to have too little occupation as well as too much occupation. However, we shall see how things go. I am informed that ceremonial activities, though not permitted within the Theosophical Compound are to be allowed outside. So I shall have the happiness once again of celebrating Holy Eucharist on Christmas Day and on succeeding days somewhere outside the non-ceremonial area. I presume that other gatherings of a ceremonial nature may also be arranged outside, as for example, the Round Table.

* * *

My wife and I expect to be in Benares on or about the 21st or 22nd after our visits to Bhavnagar and Gwalior. We shall of course be very happy to be in what to me is my old and truest home in India and to meet so many old friends. Unfortunately, however, we shall have to leave Benares on the 28th night for Bombay whence we shall proceed to Adyar to embark on January 9th for Java *en route* to Sydney and later on to the United States.

* * *

The Society in India has sustained a great loss in the passing of Rai Bahadur Shiva Prasad. He has been a great stalwart for very many years and was the life and soul of Etawah. We know, however, that these elder ones pass away but to return shortly with the splendid fruit of utterly loyal service to the Society and to Those Who stand behind it. They go but to prepare the way for the ever-increasing life.

* * *

We have been delighted with the new Theosophical building in Bombay. It is a most dignified structure and reflects the highest credit on the Hon. Mr. Ratansi D. Morarji who has supervised the construction throughout. All I could wish, by way of addition, would be a small flat somewhere on the roof to accommodate those who come from time to time to Bombay and find accommodation a great difficulty. Of course this is a matter of money and the building has cost more than was originally expected, but I do not grudge a single Anna of the extra expenditure. I hope that in course of time some kind friend will come forward to give furniture to the building in keeping with the building's dignity. The old furniture is quite out of place but it must remain until there is something more worthy to take its place. Our heartiest congratulations to our Bombay Brethren on what will prove a most valuable advertisement to Theosophy in Bombay.



Vol. XXV.

DECEMBER 1928.

No. 12.

From "the Watch-Tower"

DECEMBER THEOSOPHIST.

Dr. BESANT says :—

The 1928 Convention in Benares will be an ever memorable one, for the World-Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares and all who love me will serve me best in serving him. There will be no ceremonials during the T. S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite Ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no living form will perish; and the Devas who serve him, the Devas who shape the beauties of the Nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly Kingdom is within each of us and its sun will irradiate the new world with its beams, the forth-shining of the Spirit within us, the One Life which lives in us all.

Notes on the Objects of the T. S.

"The By-Laws of 1875 begin as follows :

I. The name of the Society is "The Theosophical Society."

II. The *objects* of the Society are, to collect and diffuse a knowledge of the laws that govern the universe." (See, The Golden Book of the T. S. pp. 243-250)

There is at that time only this one all-embracing 'object.' It was the questioning, the mis-understanding, that brought out the final forms.

Col. Olcott comments on the evolution in *Old Diary Leaves*, and we quote the following :—

Page 119, "the philosophical character of the ancient theosophies and their sufficiency to reconcile all existing antagonism;" shows the idea, if not the word, of brotherhood.

Page 120, "His plan was to organise a society of Occultists and begin at once to collect a library; and to diffuse information concerning those secret laws of Nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science." (Extract from the *Spiritual Scientist*; New York, 1875)

Page 120, H. S. O. writes : "it (the above) shows conclusively what I had in mind when proposing the formation of our Society. It was to be a body for the collection and diffusion of knowledge; for occult research, and the study and dissemination of ancient philosophical and theosophical ideas:.....Lastly it was free of the least sectarian character and unquestionably anti-materialistic. The little group of founders were all of European blood, with no strong natural antagonism as to religions, and caste distinctions were to them non-existent. The Brotherhood plank in the Society's future platform was therefore not thought of; later on, however, when our sphere of influence extended so as to bring us into relations with Asiatics and their religions and social systems, it became a necessity, and in fact the corner-stone of our edifice. The Theosophical Society was an evolution, not—on the visible plane—a planned creation."

Page 285 : (Re reincarnation)

"H. P. B. adopted it, and has introduced it in her *Key to Theosophy* (pp. 134 and 130),..." (see below for these)

Page 285: "H.P.B.'s first published declaration that Re-incarnation was an element in Theosophical belief occurs in the leading article of the first number ever issued of the *Theosophist* (*What is Theosophy?* vd. I, p.3, October, 1879). It was a bare allusion to the subject, and nothing more." The full reference is: "Theosophy believes also in the Anastasis or continued existence, and in transmigration (evolution) or a series or changes in the soul which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramatma* (transcendental, supreme soul) and *Jivatma* (animal, or conscious soul) of the Vedantins."

On page 5, same Vol. H.P.B. closes the article with, "we will in a separate article, explain what is the nature of our Society which is also called the "Universal Brotherhood of Humanity".

On page 6, "The very root *idea* of the Society is free and fearless investigation."

"As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find matter "the promise and potency of all terrestrial life" or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists."

And again: "Be what he may, once that a student abandons the old and *trodden* highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist;"

"The Society...may be fairly termed a 'Republic of Conscience.' The Revised Rules of the Theosophical Society were adopted by the General Council of the T.S. at Bombay, about Aug. or Sept. 1879.

Again on page 7 is reiterated: "the Society has been established upon the footing of a Universal Brotherhood."

The new rules seem to have constituted two divisions of the Theosophical Society, an Eastern and Western. A meeting is reported in the March *Theosophist*, 1880, (Vol. I. Pg. 135) signed by "Secretary Eastern Division." Yet H. S. O. in his Address on Nov. 17th, at

Bombay speaks of "our branch societies of Europe and America." pp. 147-150. Vol. I. (Mar. 1880).

In *The Theosophist*, Vol. I. pp. 179-180, are the revised rules and bye-laws of the "Theosophical Society or Universal Brotherhood." These are published "as revised in General Council at the meeting held at the palace of H. H. the Maharaja of Vizianagram, Benares, 17th December, 1879." There are noted "the general plans of the Society."

VIII. These plans are declared to be as follows :—

(a) To keep alive in man his spiritual intuitions.

(b) To oppose and counteract after due investigation and proof of its irrational nature bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.

(c) To promote a feeling of brotherhood among nations ; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations ; provided however, that no benefit or percentage shall be taken by the Society for its corporate services.

(d) To seek to obtain knowledge of all the laws of nature, and aid in diffusing it ; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences. Popular superstition and folklore, however fantastical, when sited, may lead to the discovery of long-lost important secrets of nature. The Society therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.

(e) To gather for the Society's library and put into written form correct information upon the ancient philosophies, traditions, and legends, and, as the Council shall decide it permissible, disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same or the oral instructions of persons learned in their respective departments."

"(f) To promote in every practicable way, in countries where needed, the spread of non-sectarian education."

"(g) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to

him by any member of the First Section ; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher."

All the changes in the rules and objects of the Theosophical Society are carefully collected and arranged chronologically in *The Golden Book of the Theosophical Society*, by C. Jinarajadasa, Vice-Pres. T. S. from which the following excerpts are taken, (pp. 243-250).

"The above rules of 1879 show a remarkable expansion of the one object of 1875, a rapid evolution of the Society in the direction of the our present three objects,..."

Changes in the 1st Object are :

"1885 : To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, or colour ;

In "1888 : the words 'sex' and 'caste' are inserted ;

In 1896 the change is significant, 'a' and 'the' change places and it reads for the first time : "to form a nucleus of *the* Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour."

The Second Object read in 1885 "To promote the study of Aryan and other Eastern Literatures, religions and sciences."

In 1888 the word philosophies was inserted.

In 1890 the words, "And to demonstrate their importance to humanity", were added after "sciences."

In 1894 the wording was changed to read. "

" To promote the study of Aryan and other Eastern Literatures, religions, philosophies, and sciences, and to demonstrate the importance of that study ; " and finally.

In 1896 : "To encourage the study of comparative religion, philosophy and science. "

The Third object has never received so much attention. In 1885 it read : " to investigate unexplained laws of nature and the psychical powers of man."

In 1890 : the word 'latent is' added,

In 1896 : the word psychic is deleted, and we have it as it now is : "To investigate unexplained laws of Nature and the powers latent in man."

Indian Section Office Notes.

Please note that the Convention dates now are 25th, 26th, 27th, 28th and 29th December 1928. Mr. J. Krishnamurti, who has arrived here, will deliver the first public lecture.

The revised programme is published elsewhere.

Rs. 5/- in the registration rules includes Rs. 3/- registration fee and Rs. 2/- for hot water, general lighting conservancy &c. So those also, who engage a special room, have to pay this sum of Rs. 2/-. For 6 days Rs. 6/- food charges will be taken.

Allied activities desiring to hold meetings should arrange with the General Secretary for a suitable time and for announcement of the meeting.

* * *

With reference to Rule 4, Article VII the Lodges are warned that transfer deeds should not be in the name of any officer because then the property may become that individual's property and the Section may have no control over it. As provided in the Rules the gift deed or transfer deed should be in favour of the Theosophical Society, Indian Section.

No transfer should be made without the approval of the transfer deed by the Indian Section office.

When sending the original transfer deed for safe custody at the Section office always keep a true copy for local use and to avoid frequent references to the Section office on that subject.

* * *

With the annual report we print a list of Lodges and Lodge officers on 30th September of that year. This information becomes old by the time the report is printed. It would perhaps be better to print this information as it stands on the following 1st January.

Will all Lodge Federation and Group Secretaries please see that any changes in Lodges and their officers that occur in the last quarter of the calendar year 1928 are at once communicated to the Indian Section office by 5th January 1929 at the latest?

* * *

We have closed with a deficit balance of about 1100/- because we based our last year's budget on the expectation of getting 4000/-

donations. We got 2000/- from the P. P. Fund and Dr. Arundale has kindly given us another 500/- from the same source after the close of the year. In the next year's budget just passed by the Executive Committee we ought again to get about 6700/- donations to make both ends meet. The Section ought to get regular donations from its richer members or it cannot fulfil its duties. Will Lodge Organisers please try to obtain promises of regular yearly subscriptions to the Section funds from members and communicate the same to this office.

In this connection we should be glad to submit our accounts to the audit and scrutiny of some qualified accountant whose certificate will carry weight as some people sometimes express an opinion that we are not economical. When the whole town is going to use electricity, we ought to do the same sooner or later. The beauty of the Compound must also be kept up.

* * *

We should also be glad to have a report on the condition of our buildings from some Engineer. Many need special repairs. We need some store houses for storing our furniture and building material. We cannot have these for want of funds. A strong room is also urgently needed.

As regards our staff we are undermanned rather than overmanned. We needed an outdoor assistant to supervise conservancy, garden work, repairs &c. and we have recently got Mr. Motilal A. Patel, an honorary worker.

* * *

Will all autonomous Federation Secretaries kindly make it a rule to send us their bulletins regularly every month that we may be able to draw attention of other Federations to their useful activities.

We print elsewhere some valuable criticism of our Constitution and Rules. Those who want to make further suggestions must study our present Rules carefully and then draw up their constructive suggestions with great care.

* * *

An Appeal

The Indian Section Office is using a borrowed Typewriter and will be grateful to any brother who will be kind enough to present to it a good make in good order.

Our Constitutions and Rules.

Dear Sir and Brother,

In reference to your circular letter ref. No. 4007 dated August 18, last calling for suggestions to improve the Rules of the present Constitution of the Indian Section, I observe that the suggestions already submitted by Federations have been incorporated in those printed on page 292-295 of Theosophy in India for November just received. I shall therefore confine myself only to points other than those already dealt with there.

RULE No. 3 : I think there is some force in the representation in the claim for representation on the Section Council by a larger number representing Federation areas. Federations are really the backbone of the Section administration in the areas which are autonomous. A larger representation than at present seems therefore called for. The combined Tamil Federation area is now organising as a single unit, comprised originally three Federations and had three representatives in the Council. This may be noted when the seats are allotted.

ARTICLE 2, RULE 5; This may be amended as follows: For the purposes of propaganda work the Indian Section is divided into North and South. The North shall have a Conference of its own having control over propaganda work in its area. The South consisting of the Province of Madras including Coorg and the Indian States, where all the 7 Federations are autonomous shall have a Joint General Secretary having control over the propaganda work in the area.

The North Indian Conference and the Joint General Secretary over the South shall be under the general supervision of the General Secretary.

RULE 6: Insert 'North Indian' before Conference in the first line; remove the last three words 'their respective Conferences' and substitute 'the North Indian Conference.'

RULE 9: Insert 'North Indian' before Conference in the second line; and for "Joint General Secretaries of their areas" at the end substitute 'its Joint General Secretary.'

RULE 10: 'Instead of Secretaries' in the first line on page 5 substitute 'Secretary.'

RULE 13; Substitute 'The North Indian' in place of 'each' in the first line; and omit the words from 'in the North &c, &c., to the end of the sentence in line 4.

Generally my opinion is that so far as the South India is concerned it is already well organised and there is no need for any co-ordination by means of a special office such as the South Indian Conference Office. The Joint General Secretary is a touring officer and can attend to settlement of any outstanding question between one Federation and another during his tours. I also agree with the suggestion of the Kerala Federation Secretary that the only tangible work that at present is done by the Joint General Secretary that is of sanctioning remissions of reductions mostly in the case of arrears may well be done by a direct reference to the General Secretary or by his powers being delegated to the Federation Secretary himself. As a matter of fact I do not expect several such cases in future as all the arrear accounts have already been almost settled. The South Indian Conference Office need not therefore continue at any rate after say March next or until after the next South Indian Conference meets at Adyar in the Easter 1929. Afterwards, the South Indian Conference becoming only an event of annual gathering of the Federations, the Federation may come to a definite conclusion as to the place of their annual meeting whether at Adyar or elsewhere. Possibly each Federation area may invite the annual Conference once a year to any centre it may choose in its area by rotation. Anyhow that may be settled by the Federation meeting at the next South Indian Conference meeting at Adyar.

Yours fraternally,
T. RAMCHANDRA RAO,
Joint General Secretary.

To the Assistant General Secretary, Indian Section Theosophical Society.

As you know, during the last eighteen months in trying to be an efficient and energetic Secretary to my Federation Area, I have had much occasion to consult and study the Constitution and Rules of our Indian Section.

I have found an internal evidence that they bear many traces of the surgical and grafting operations, referred to in their Preface on page LIII of the Annual Report, where 19 revisions, modifications, etc. are mentioned.

To change the metaphor, they contain fossils as evidence of former organic life.

Thus take the expression "Director (or Directors)" of Propaganda. Nothing is said as to his function, or method of appointment or election, and none appears in the list of Officers.

Again the word "Propaganda", which always appears with an awesome capital P. Both these are stranded remains in our Constitution and Rules of a time when theosophy was "a voice in the wilderness" in India.

As our General Secretary says our best propaganda is the *happy activity* of our many Lodges and Federations, and the *service* they render their surroundings

At this stage of our existence, we do not need any Director of Propaganda apart from our ordinary Executive, or any mention of "Propaganda" as such in our Constitution and Rules.

I have carefully gone through all the suggestions mentioned in the November issue of "Theosophy in India". As you point out our Constitution and Rules contain self-contradictory paragraphs, and require the modifications suggested; but I feel that these suggestions will only lead to another "tinkering" of the already much amended Constitution and Rules, and that the time has come for a thorough re-moulding, conceived in one spirit and dropping out all the "fossils".

Moreover the Constitution should be separated from the Rules and as the Constitution should be more difficult to alter than the Rules, each should have its own regulation as to alteration.

When our Constitution and Rules were originally drafted, and for some years afterwards, it could be assumed that the officials of the

Indian Section Office had to create a body for the T.S. and *also the spirit to animate it.*

Now we have reached the stage when the whole body of the T.S., including the Indian Section Office, should be an expression of the spirit residing in that body. Hence the necessity, in my opinion, for the re-moulding of our Constitution and Rules to express that spirit and to indicate the body it has found suitable for its housing.

I therefore propose that, as the time is fully ripe for our Constitution and Rules to reflect the actual constitution and rules of our Indian Section at the present day, the Indian Council at its first meeting at the coming Convention at Benares should elect a sub-committee, of not more than five of its members, for this purpose to sit during the Convention.

As a model Constitution and Rules should bear the impress of being the work of a single mind; and should also be as comprehensive as if every active worker had contributed to it, the body framing it should be *small* but invite and consider suggestion, including all those in "Theosophy in India", from all desirous of submitting them, both Officers of the Indian Section and other workers.

This sub-committee, after inviting and considering all such suggestions should draw up a draft Constitution and Rules and submit them to the *new* Council at its first meeting during the Convention.

Any alterations made by the Indian Council should then be referred back to the sub-committee for proper fitting into the frame; and then the whole sent once more to the Council for final disposal.

My experience at our recent Federation Annual Session at Udaipur shows that work done by such an *ad hoc* sub-committee is most efficacious being both expert and expeditious.

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There are two definite suggestions I would like to throw out

Article 1 and 3 after "a Council consisting of" insert "the General Secretary, the two Joint General Secretaries and the Assistant General Secretary and not less than 30 or more than 35 members." Also after "young theosophists" a full stop, and Twenty-four members shall be elected by the Federation, each Federation electing one

member, and the remainder of the 24 being allotted by the Indian Council every year at its Convention Meeting among the Federations with the largest number of members, according to some definite scale to be decided on as circumstances arise ; allotment taking effect at the next election. The remaining vacancies shall be filled by the *new* Council co-opting at its first meeting at the Convention.

(According to the *Rules* these Officers do not seem to be members of the Council.)

Article 2 and 5, 8, 9, require re-moulding, in view of actual circumstances.

I propose something as follows....

5. The Indian Council shall divide the Indian Section into a Northern and a Southern Division, and each Division into suitable Federations. (The word "Conference" is very unfortunate, being used for a body and also for a meeting. The body moreover, as far as I know, in my eighteen months' service as Federation Secretary, does not function ; at any rate it has never shown me the slightest sign of its existence, and nothing is said in the Constitution and Rules as to how it is appointed or elected.)
6. The Indian Council Members, elected by the Federations of each Division, shall form a Board for that Division, with power to co-opt not more than three members. The function of these Boards shall be to suggest any work calculated to increase the efficiency of the Division ; and to organise and carry out any such work, when asked to do so by a majority vote of the Federations, and when such work has received the approval of the General Secretary.
9. Is quite impossible and must go. We are told in my Scriptures that a "man cannot serve two masters." How then shall a Federation Secretary serve his Federation, the General Secretary and the "Joint Secretaries of his Area," as well presumably as the "Conference" Officers, i. e. more than four masters.

The alterations made by the Sub-Committee would *not* necessarily be "drastic." They would aim at giving a beautiful and efficient expression to the fine spirit animating the Indian Section to-day.

As I have during the last year been helping to frame the Constitution and Rules of the All India Women's Conference on Educational Reform, and have also had experience for eighteen months as an active Federation Secretary, I propose to draw up a draft Constitution and Rules on the lines of the present one, embodying most of the alterations suggested in the November issue of "Theosophy in India," also those suggested by me in this letter, and those sent in by the Annual Section of my Federation; and to submit that draft to the Indian Council at its first meeting at the Annual Convention at Benares.

Finally I hope the Indian Council will give us, at the Benares Convention, for the coming year, a Constitution and Rules which shall not only fit our present condition, but be elastic and broad in spirit, and will allow the virile spirit so obviously animating the Indian Section to-day to express itself fully in the near future.

A. L. HUIDEKOPER,

Fed. Sec. C. I. & Rajputana Federation.

Federation meeting at Udaipur.

I received a very urgent call to attend the C. I. and Rajputana Federation meeting at Udaipur on 12th—14th October. I am very glad that I did so.

The Udaipur brothers, both adult and Youth Lodge, spared nothing to make the meeting a great success. Every detail had been thought out beforehand and provided for. There is nothing but praise and congratulations to offer to them. I am afraid some of them must have had a very large amount of difficulties and worry to put up with, but the success of the undertaking is their reward.

Two lectures were delivered by me in Hindi, and one in English by the Federation Secretary which also was translated into Hindi. All these were very well attended by the local gentry and nobles and the educated people. The audience numbered about 600 to 700. They were quite attentive all the time. What is more wonderful is the attendance of some 50 to 60 ladies at a ladies, Purdah meeting in that purdah-ridden State, where Mrs. Huidekoper spoke, her speech

being translated into Hindi by a Parsi lady. We have thus left a permanent impression in Udaipur.

The Federation considered many things connected with the Indian Section and it was very gratifying to find them anxious to consider the Section's point of view and to help it as much as possible.

This Federation is trying to ask for autonomy next year. It has resolved to contribute Rs. 2/ instead of the usual 1/8 from the annual dues of their members towards the Section expenses. It seeks to collect Rs. 1700/ a year to meet its expenses and greater part of this will come from donations. Each Lodge will be asked to contribute what it can under the various budget heads and the promises will be held to be scout promises which must be fulfilled. Rs. 100/ will be reserved of this for payment towards the annual dues of such poor members as are unable to pay the same and who should have to go out but for this relief.

It makes the following recommendations to the Indian Section Council :—

That in view of the fact that the I. S. office is without sufficient funds and is thereby precluded from developing its own essential work for the I. S. as a whole the Indian Council be asked to omit from the I. S. budget, as soon as honorably possible, the payment of any Section money to workers other than those doing all-India work. This Federation feels that whereas in the early days it may have been "all-India" work for the Head Quarters of the I. S. to pay Lodge Organisers, now that every Federation has existed for several years Lodge Organisers (where required) should be a charge on the funds of their Federation and not on the Section funds.

Another resolution recommends that the annual dues should not be raised and that other items of expenditure like subsidy to local magazines, should be cut down if possible.

* *

The town of Udaipur is very beautifully situated on the side of a big lake which is surrounded by hills. The whole scenery is very charming. H. H. The Maharana is the father of his people. He foregoes many improvements because they will be immediately inconvenient to his people. It should also be remembered that there is a good deal of backward aboriginal population. This population loves its ruler with a devotion not found elsewhere. His Highness is nearly 80 years of age yet he climbs hills and spends many months

in the year in *shikar*. His Highness's moral character has always been exemplary. Mr. and Mrs. Huidekoper and myself were graciously granted the honor of an audience and His Highness made enquiries about us and our work. His Highness has employed some very highly educated and able officials and the state might look up to them for improvements. Times have changed and one remembers the words of a poet :—

New occasions teach new duties.
Time makes ancient good uncouth.
We must upward and onward,
Who would keep abreast of Truth.

PANDA BAIJNATH.

Official Notice

The following names of the present *Councillors of the Indian Section* are published for the information of the members of the Section in compliance with the resolutions passed by the Convention of 1920 :—

1. Bishop G. S. Arundale, Benares, 2. Pandit Iqbal Narain Gurtu, Benares, 3. Professor P. K. Telang, Benares, 4. Srimati Rukmini Arundale, Adyar, 5. Yadunandan Prasad Esq., Adyar, 6. Mrs. D. Jinarajadasa, Adyar, 7. Professor B. Sanjiva Rao, Benares. 8. Mrs. B. Padmabai S. Rao, Penares, 9. M. B. Wagle Esq., (*now deceased*) 10. T. Ramchandra Rao Esq., Theosophical Society, Adyar, 11. Babu Hirendra Nath Dutt, Calcutta. 12. Babu Damodar Prasad, Benares, 13. F. G. Pearce Esq., Principal, Allahabad, 14. Dr. V. S. Trilokekar Bombay, 15. Seth Ratansi D. Morarji, Bombay, 16. Abdul Karim Esq., Dist. Forest Officer, Guntur, 17. Jamshed N. R. Mehta Esq., Karachi, 18. Mrs. Malati Patwardhan, Adyar, 19. Rai Priya Nath Mukerjee Bahadur, Calcutta, 20. Babu Chandra Deva Narain, Advocate, Chapra, 21. Rai Bahadur Panda Baijnath, Benares, 22. Prof. H. C. Kumar, for two Federations, Hyderabad, Sindh, 23. Venishankar G. Bhatt Esq. Bhavnagar, 24. Mrs. A. L. Huidekoper, Indore, 25. W. L. Chiplonkar Esq. Pleader, Akola, 26. Dewan Bahr. K. S. Chandrasekhara Iyer, Bangalore, 27. C. Ramaiya Esq., Adyar, 28. A. Rangaswami Iyer Esq. Pleader, Madura, 29. D. P. Chennakrishna Chetiar Esq., Salem, 30. A. S. Rajagopala Iyengar Esq., Asst. Engineer, Bezvada, 31. V. Karunakaran Nair Esq., Theosophical Society Alleppey, 32. K. Brahma Sastry Esq., Pleader, Bellary, 33. A. S. Patwardhan Esq., M. A., Theosophical Society, Benares, 34. G. R. Venkātaram Esq. Theosophical Publishing House, Adyar.

BALANCE SHEET, INDIAN SECTION

CAPITAL AND LIABILITIES.	AMOUNT.	TOTAL.
GENERAL FUND CAPITAL.		
Balance on 1st October 1927	5	
Donation—anonymous	6290 0 0	158203 7
COMMUTED DUES FUND.		
Balance on 1st October 1927	19933	
Receipts during the year	975	20908 0 0
HYDERABAD DECCAN FUND.		
Principal and Interest in hand	2450 0 0	2450 0 0
BEQUEST.		
For Propaganda in Punjab	1000 0 0	1000 0 0
DEPOSITS.		
Sundry deposits	3364 5 5	
P. T. S. Statue Fund	10 0 0	
S. N. Dubey for Girls' School	101 0 0	
Dr. G. S. Arundale for servants salaries	72 0 0	
Provident Fund collections	504 0 0	
World University Fund	50 0 0	
Vice President Travelling Fund	30 0 0	4131 5 5

Total

186692 12 5

THEOSOPHICAL SOCIETY FOR 1927-28.

PROPERTY AND ASSETS.	AMOUNT.	TOTAL.
IMMOVABLE PROPERTY.		
At Benares	1,49,799 0 0	
„ Hyderabad Deccan	10,000 0 0	1,59,799 0 0
MOVABLE PROPERTY.		
At Benares	5,000 0 0	
„ Hyderabad Deccan	3,000 0 0	
3½% G. P. Notes : Face value Rs. 1,500/-	775 0 0	
4% Bombay Port Trust Debentures : Face value Rs. 1,000/-	800 0 0	
3½% G. P. Note, received for commuted dues : Face value Rs. 100/-	75 0 0	
Postal 5 years certificates 1927 : Face value Rs. 5,000/-	4,000 0 0	13,650 0 0
HYDERABAD DECCAN FUND.		
3½% G. P. Notes : Face Value Rs. 2,000/-	1,000 0 0	
Nizam State Railway Shares 5% : Face Rs. 1,250	1,250 0 0	
Fixed deposit, Allahabad Bank, Benares ...	200 0 0	2,450 0 0
ADVANCES RECOVERABLE.		
Advances personal	274 14 10	
„ on suspense	23 5 6	
„ masonic a/c.	602 1 3	900 5 7
BANK DEPOSITS.		
Imperial Bank, Benares	891 7 5	
„ Savings Bank	3,123 12 0	
Postal Savings Bank	837 2 6	
Benares Bank	2 7 8	4,854 13 7
Cash on hand	4,019 5 1	4,019 5 1
Deficit	1,019 4 2	1,019 4 2
TOTAL		
		1,86,692 12 5

THE INDIAN SECTION
Statement of Income and

RECEIPTS.	AMOUNT.	TOTAL.
A. Benares Property :—		
<i>a.</i> Rents ...	9511 12 0	
<i>b.</i> Garden receipts ...	340 0 0	9851 12 0
B. Dues and Fees :—		
I. <i>a.</i> Lodge members dues ...	12358 0 0	
<i>b.</i> Unattached members dues ...	1399 8 0	
<i>c.</i> Apportionment of commuted dues ...	850 0 0	
II. Entrance Fees.	1541 0 0	16148 8 0
C. Other Sources :—		
1. Interest ...	178 9 9	
2. Theosophy in India :—		
<i>a.</i> Subscription and sales ...	25 9 0	
<i>b.</i> Advertisements. ...	89 0 0	
3. Miscellaneous. ...	76 12 0	369 14 9
D. Donations :—		
<i>a.</i> General ...	120 2 11	
<i>b.</i> Deficit Fund ...	2000 0 0	2120 2 11
Deficit 1927-28		28490 5 8
		1019 4 2
Total		29509 9 10

THEOSOPHICAL SOCIETY.

Expenditure for 1927-28.

EXPENDITURE.	AMOUNT.	TOTAL.
A. Benares Property :—		
I. Rents, Rates and Taxes ...	1227 12 7	1227 12 7
II. Building, Repairs and Furniture ...	2510 9 11	2510 9 11
III. Garden Establishment :—		
a. Servants ...	917 0 0	
b. Irrigation ...	850 13 6	
c. Servants clothes ...	27 13 9	
d. Other expenditure ...	205 6 6	2001 1 9
IV. Miscellaneous :—		
a. Lighting ...	283 9 3	
b. Choukidars and sweepers ...	990 9 9	1274 3 0
B. Office expenses, Propaganda &c :—		
I. Office :—		
a. Establishment { Headquarters ...	4080 0 0	
Adyar ...	203 12 3	
b. Servants ...	336 0 0	
c. Printing, Stationery and Stamps ...	1739 5 6	
d. Servants clothes ...	3 0 0	
e. Furniture ...	221 3 6	
f. Provident Fund contributions ...	101 10 0	6684 15 3
II. Propaganda : Lectures, Leaflets and Magazines :—		
a. Lecturers' salaries ...	2500 0 0	
b. „ Travelling allowance ...	1451 11 0	
c. Publications ...	277 12 0	
d. Leaflets for free distribution ...	183 4 6	
e. Theosophy in India Printing ...	3593 7 0	
f. „ Postage ...	600 0 0	
g. Grant to Vernacular Magazines ...	313 12 0	8919 14 6
III. Indian Section Library ...	120 5 0	120 5 0
IV. Apportionment of commuted dues ...	850 0 0	850 0 0
V. Contribution to Adyar ...	1460 0 0	
„ World Congress ...	146 0 0	1606 0 0
VI. Other contributions :—		
a. Boys' School, Benares ...	300 0 0	
b. Girls' „ „ ...	300 0 0	
c. Ramakrishna Mission ...	60 0 0	660 0 0
VII. Other Expenses :—		
Auditor's fees ...	100 0 0	
Miscellaneous ...	822 15 10	922 15 10
Last year's deficit ...	2731 12 0	2731 12 0
Total ...		29509 9 10

New Lodges and Centres

(14-2-28 to 30-11-28)

LODGES.

Place	Name of Lodge	Secretary	Secretary's address.
Abrama	Vasant	Haribhai. N. Patel	Vasantashrama, Abrama, Post Amalsad, Dist. Surat.
Mudinepalle	Blavatsky	G.V. Chelapathi Rao, B.A. L.T.	Head Master, P. O. Gurza Dist. Krishna.
Biccavole	Kumara	A. Kumara Venkata Narasiah	Biccavole, E. Godavari.
Grand Anicut	Cauvery	A. Krishna-moorthi Iyer	Supervisor P. W. D. Thogoor, Dist. Tanjore.
Satara	Samartha	R. G. Topha-khane	C/o Post Office, Satara
Srirampur	Srirampur	Devikeriappa	Srirampur.
Vile Parle	Arundale	Miss Jangalbai	40. East of Rly. Station, G. Dharadhar Vile Parle, Post Andheri.
Gurzala	Gurzala	C. Rangachari	Rentachintala, Dt. Guntur.
Fatehgarh	Fatehgarh	Jagat Narayan B.A., LL.B.	Advocate, Fatehgarh
Fatehpur	Anand	Dalip Man Singh M.A., LL.B.	Advocate, Man Bhawan, Fatehpur

CENTRES.

Tadpatri	Tadpatri	K. Subba Rao Naidu	Clerk, Municipal Office, Tadpatri.
Annavarapu-padu	Annavarapu-padu	Pulijula Kot-taya	Revenue Inspector, Rompicherla.
Karuntattan-gudi	Karuntattan-gudi	M. V. Gopala-krishna Iyer	1721. Mudaly Street, Karuntattangudi, Tanjore.
Kendrapara	Tulsi	Nilambar Mahanty	Pleader, Kendrapara.
Dona	Krishna	Brajuandan Prasad	Nandan Bhawan, V. Dona, P. O. Hasua, Dt. Gaya.
Addanki	Sri Rama	C. Chandra-shekhara Gupta	Dy. Inspector of Schools, Addanki, Guntur Dt.
Rompicherla	Rompicherla	K. Viswana-dham	L. F. Overseer, Nara-saraopet.
Vinukonda	Vinukonda	Bandla Srira-mulu	L. F. Range Officer, Vinukonda

T. S. Convention

There seems to be very little likelihood of the President T. S. being able to attend the Convention. It will now begin on 25th December next, as per programme below, to suit the convenience of the members attending.

The registration of delegates will be now continued upto 10th December. Please advertise these changes as much as possible.

Panda Baijnath

28. 11. 28.

Asst. General Secy.

PROGRAMME.

Monday 24th

Dec. 1928.— Arrivals.

Tuesday 25th

Dec. 1928.—	7-0 A. M.	Meditation (Indian Section Hall).
	9-0 „	Indian Section Council—Reports, Rules and Accounts.
	10-15 „	T. S. General Council.
	11-0 „	Breakfast.
	1-0 P. M.	T. S. Youth Conference.
	2-0 „	T. S. Convention. Presidential address and anniversary.
	3-0 „	Tea.
	4-0 „	Public Lecture by Mr. J. Krishnamurti.
	6-30 „	Dinner.
	7-30 „	Entertainment.

Wednesday 26th

Dec. 1928.—	7-0 A. M.	Meditation (Indian Section Hall).
	9-0 „	Symposium.
	11-0 „	Breakfast.
	1-0 P. M.	T. S. General Council.
	2-0 „	Indian Section Convention.— General Secy.'s Report and Nominations.
	3-0 „	Tea.
	4-0 „	Public Lecture by Dr. G. S. Arundale.
	5-30 „	Magic Lantern illustration by Dr. Arundale.
	6-30 „	Dinner.

Thursday 27th

Dec. 1928.—	7-0 A. M.	Meditation (Indian Section Hall).
	9-0 „	Talk to delegates by Krishnaji.

	11-0	„	Breakfast.
	1-0	P. M.	Admission of new members. Applications should be with the Assistant General Secretary by 8 A. M. in the morning.
	3-0	„	Tea.
	4-0	„	Indian Section Convention.
	6-30	„	Dinner.
Friday, 28th Dec. 1928.—	7-0	A. M.	Meditation (Indian Section Hall).
	9-0	„	Question & Answer meeting by Krishnaji.
	11-0	„	Breakfast.
	2-0	P. M.	Star business meeting.
	3-0	„	Tea.
	5-0	„	Camp Fire.
	6.30	„	Dinner.
Saturday, 29th Dec. 1928.—	7-0	A. M.	Meditation (Indian Section Hall).
	9-0	„	Talk to Delegates by Krishnaji.
	10-15	„	Indian Section Council—Election of General Secretary, Executive Committee, Rules etc.
	11-0	„	Breakfast.
	2-0	P. M.	Indian Section Convention.
	3-0	„	Tea.
	6-30	„	Dinner.
Sunday, 30th Dec. 1928.—		Morning.	Departures.

Reduced prices for Hindi Propaganda.

The Indian Book Shop will sell during December and January all the Hindi books of Rai Bahadur Panda Baijnath at a reduction of 33½% to buyers of these books worth Rs. 12 or over at a time. It is hoped Lodges will take advantage of this offer to do propaganda.

Reviews

(1) *The Other Side of Death*, second revised and enlarged edition pp. 848 by Rt. Rev. C. W. Leadbeater, T. P. H. Adyar, Madras, Price Rs. 7/8 boards, Rs. 9 for cloth edn.

(2) *Spiritualism and Theosophy*, author and publishers same; pp. 256, Price 2/14 boards, cloth 3/12.

A thorough study of Spiritualism and some of its rarer phenomena is a very good preparation for the study of Theosophy, for then it becomes clear how much support the former, though investigating into by independent agency, gives to the latter. In India the study of Spiritualism has been rather neglected and therefore many men are indifferent towards the life after death. *The Other Side of Death* is a very useful and interesting book for it gives explanations for many phenomena from the point of view of an expert who can look at them with a higher vision. For the same reason this book will be useful to the professional Spiritualist if he cares to consult that view.

We would recommend this book to the Indian educated public for careful perusal as it will widen their vision and give them much useful and interesting information. It had been out of print for a long time and has now been brought out in an enlarged form with much new matter.

No 2 is only a reprint of the last 12 chapters from No. 1 for the benefit of those who have not the time to go through the bigger book but want to read a scientific examination and careful description of the Spiritualistic phenomena. What has been said about No 1 applies to this book also.

B.

First Steps on the Path, by Geoffery Hodson, pp. 135, T. P. H. Adyar, Madras. Price Rs. 1/8 boards, 2/8 cloth.

This book differs from other books of similar nature in that it shows how a student can take help from several different sources that are open to him, e. g. from the Devas, from the Sun, from the hidden energy of fire etc. It also gives occult directions for keeping fit. Mr. Hodson is clairvoyant and talks of what he actually knows. Therefore his book will help every one whether he be an aspirant for the Path or not. This is a reprint of the first edition.

B.

The Gita and Spiritual Life by D. S. Sharma M. A., Professor, Presidency College, Madras, pp. 132, wrappers 1/2, cloth 1/8. Contains four lectures on Gita and a fifth on Sri Ramkrishna Paramahansa, delivered to various institutions in Madras. The author is a well read person and brings his learning to bear upon the problems of Gita. What the Gita does not teach is an important chapter pointing out what important Hindu views have not received full treatment in this book. The book does not pretend to be an exhaustive comment on the whole

Gita. Only a portion has been touched. Yet the reader will be benefited by the wider outlook that these lectures put forth. There is a solitary misprint, 'quest' for 'quest' at page 37.

The Wisdom of the Rishis by T. L. Vaswani, Theosophical Publishing House, Adyar, Madras.

This is the second number of the Glimpses series. It is a beautifully got up little book, full of inspiration. In a number of addresses Sadhu Vaswani speaks of the Science of Man-culture as developed by the Indian Rishis.

R. S.

The Sufi Quarterly. Issued by the Sufi Publishing Association, 9, Rue Bellot, Geneva 2·50 francs a year, post free. Indian Agents, Messrs Taraporewala, Bombay.

We have been favoured with a copy (vol iv-2) by the editor Mr. Ronald A. L. Mumtaz Armstrong. Most of the articles deal with Sufism as preached by the Late Pir-O-Murshad Inayat Khan who founded the movement in the West. But the Quarterly is a philosophical Review and eclectic in its choice. The editorial article is reflections on the Revolt of the Modern Youth. There is a small article on Meditation by Dhan Gopal Mukerji. Indian readers have difficulty to keep in touch with the progress of thought in the West. For them and for earnest enquirers after the Truth in its Sufi garb this review will be very useful.

Activities.

The Etawah Lodge expressing its profound grief at the passing over of R. B. Shiva Prasad, has resolved to put up his photo in the Lodge.

Tamil Federation has held a very successful Federation meeting under the presidency of Dr. Besant on 24th and 25th November 28.

Theosophy in India. The Secunderabad Lodge has resolved that this magazine should print articles also on theosophical matters and that its former size should be regained as it is the only link with most members.

Indraprastha Lodge, Delhi, and *Vizagapatam Lodge* also have passed similar resolutions. The former suggests a training class at Benares to train Theosophical lecturers for the north.

17th November day was celebrated at Amraoti Benares Headquarters and various other Lodges.

Vizagapatam District Conference was successfully held on 21st October 1928.

